

The SPIRIT OF MISSIONS.

ISSUED BY THE BOARD OF MISSIONS

OF THE

Protestant Episcopal Church

IN THE UNITED STATES OF AMERICA.

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MISS MAILES AND HER BIBLE WOMEN.

THE SPIRIT OF MISSIONS.

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THE WAY TO WIN.

THERE is no surer or better way to promote a healthful Church life than by aggressiveness in missionary work. Differences of opinion will not alienate men who are in earnest to carry the Gospel as a saving power to those who have it not. We believe that we have an important mission as a Church to plant the institutions of the Gospel as we have received them in all the parts of this land and among all classes of people. The greatest danger and difficulty in the way of the Church are in the indifference and deadness of the people toward the work of Church extension.

Our Bishops, missionary and diocesan, are eager to get earnest, able men to enter the unoccupied places. Given such men and the means to support them, and they will be accepted without regard to this or that shade of doctrinal opinion, and the work will be carried on vigorously and happily. Let

the Church wake up to her opportunity and put forth her strength, fill the ranks of her Ministry with godly, true men, and give the means to support them, and we shall see and rejoice in success. Enthusiasm for souls, energy and devotion in work: these are the factors which will prove the capacity of our Church and commend it as a living power to the people of our land.

TO THE LAITY.

THE Church looks to the laity for the maintenance of the clergy and for the means to prosecute works of charity. It has a noble constituency of men and women who love its order and services, and who have done much to promote its growth in this land. It is true, nevertheless, that much, very much, remains to be done. The opportunity before the Church was never so good as it is now, and the power of its members in wealth and influence is greater than ever before. This constitutes a divine call to new consecration and more earnest effort.

It is not enough that parish churches are supported and local charities kept alive. The Church is larger than the parish or the diocese, and its mission is wider than both. We are bound to establish it in every part of the land and convey its blessings to all people. The missionary work is the chief duty laid upon the members of the Church. Is this great object receiving the attention which it demands? Are its claims calling forth the zeal and devotion of the laity in due measure? Where is the self-sacrifice for God's service? The missionary clergy are underpaid, and the force is kept at the lowest point for lack of means to support those we have already, while the Bishops are crippled for want of money to carry out their most moderate plans. These are facts which cannot be hidden. They are so glaring as to be a reproach.

Why is this so? Is it not chiefly for want of thought; because the Church's members are so taken up with their own things that they do not consider the interests of God's Kingdom? Everything else comes before the Church, and the divine order is reversed, which says: "Seek ye *first* the Kingdom of God." Who is giving the Kingdom the first place in his thoughts? Is it not true rather that duty to God is forgotten or receives such attention only as one gives to a secondary and subordinate part of his business?

Think what a power the Church could wield if all would do in its service as much as they could! Our missionary work could be vastly increased, as it should be. We should have ten dollars for one to do the work with; for hundreds we should have thousands, and that which now drags on in feebleness would become instinct with nerve and energy.

Some voice should cry aloud to the laity in this matter. The fault is not all theirs; but they have power in their hands, which is not being used for the glory of God. Church work is paralyzed, and missions languish, because of the apathy of those who are redeemed for God's service. If the Church is to fulfil her vocation then must her members arise to the full measure of their strength and devise liberal things.

We do call upon you, brethren of the laity, in the Name of the Lord of Hosts, to consider these things earnestly. We bid you make this cause your

own, and, as it is God's service, let it have the first place in your heart. We ask you to give to our missions much more freely than you have done, and to begin now while you have time.

TO THE CLERGY.

WE desire that the above address to the laity may reach the eye or ear of every layman in the Church, and to this end we ask your assistance. Read it to them, or get them to read it. We will mail it separately to any addresses which may be sent to us.

Inform them, please, that we need more than \$50,000 to pay the missionaries on the first day of September, and money to begin the new year besides; and, if you will, gather their gifts and send them to our treasury.

THE INDIAN FIELD.

MISS SYBIL CARTER visited Bishop Hare's Indian work in South Dakota in the month of June. The Bishop, with Mr. Herbert Welsh and Miss Carter, journeyed to the various boarding and camp schools and mission stations, and they were everywhere greeted with a warm welcome. The journey occupied about twenty days. Miss Carter reports the work as the very best that she has seen anywhere among the Indians. The camp schools are especially valuable for reaching the Indians in their settlements, and they become feeders to the boarding-schools, which teach the children away from their homes. She saw greater improvement in the Indian home life than she has witnessed in any other quarter. The girls who had returned from the boarding-schools showed the benefit of their training in the signs of thrift about their homes.

EDUCATION IN JAPAN.

THE awakening of Japan continues to manifest itself in many ways, and notably in the activity of the school enterprises. The missionaries receive tempting offers of positions as teachers at salaries larger than they receive from the missionary societies. The Japanese minister of education has recently offered to find positions in the schools of Tokio for twenty competent English teachers with a promise of liberal salaries. The ordinary methods of Christian missions are likely to be much affected by this eagerness for teachers which carries with it the privilege of teaching Christianity. It may be the part of wisdom to take advantage of these offers, which, while they do not give promise of permanence, yet supply facilities which might be of permanent advantage in the propagating of Christianity.

In offering to place their schools for females in the hands of Christian teachers the following language is used: "We are satisfied that your faith, at least your cultus, is the best calculated to elevate the sphere and ennoble the character of woman. We would gladly see our own social life moulded as yours has been and our homes raised to a level with yours. We welcome your Christian women, and even invite them to the task of training and elevating the womanhood of our country."

HOW MUCH OWEST THOU?

INDIVIDUAL obligation is treated practically by Bishop Tuttle on another page. The Bishop recalls items of debt which are often forgotten by Christian men and women in counting up what they owe. Our debts to God are just as real as our debts to men. The prophet Malachi might take up his words in Christian America and prophesy as of old:

Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

A NEW SWEDISH MOVEMENT.

MR. HAMMERSKÖLD, a young Swede of education, a graduate of the University of Sweden, at Upsala, has been appointed lay-reader by the Bishop of Rhode Island, and is ministering to the Swedes in Providence. He has a congregation of some 200, who are to be received into Grace Church by their letters of confirmation on the first Sunday in September.

There is scattered over our country a large number of Swedish immigrants, who bring with them certificates of confirmation and are commended to the Episcopal Church; but they are generally being lost to the Church by reason of our not having clergymen who can speak their language. It is hoped that by means of Mr. Hammersköld's influence a great many of these may be reached, and perchance a movement of importance may grow up by which they will hereafter come under the care and nurture of our Church. Mr. Hammersköld has become a candidate for Orders, and will minister to the Swedes in their own language in the chapel of Grace Church, Providence.

THE PRINCIPLE OF BENEFICENCE.

THE diocesan paper of Massachusetts has a thoughtful article on the principle and method of Christian giving as God hath prospered each one, from which we take the following, which is applicable to the older as well as to the younger members of our Church:

This principle we should ourselves observe and teach our children from their earliest childhood. God calls for His part. In the Old Testament He asked for the tithe—ten per cent. That was the rule. The New Testament rises from a rule to a principle. Not a fixed percentage, but a consecrated offering of an enlightened conscience stimulated by a loyal and loving heart. God giveth us all things richly to enjoy; but He calls for His part from us. That claim recognized, we may with a free conscience take our own pleasure in the rest. The writer, for one, believes that the true system of training the Church's young is not that of laying upon a child's conscience the burden of demanding that that child shall give up all that he receives to missionary or charitable use; that the Christian child pleases God only when he denies himself everything—his candy, his knife, his football, etc.—as the old-fashioned Sunday-school books taught—but the teaching of a child to lay aside religiously a *part* of all that he receives; to keep his own little mite-chest or charity-box, in which he *always* drops a certain part of what he gets, looking

upon that part as sacred to God and His service, and spending the rest with a free heart—all the more free because the setting apart of God's share has blessed and gladdened the use of the rest.

PROGRESS IN CHINA.

AS we are going to press we receive the following letter from the Rev. Sidney C. Partridge, under date of Shanghai, June 20th. The account referred to will be published in the September issue:

I take pleasure in handing you herewith, for publication in *THE SPIRIT OF MISSIONS*, an account of two of the most important steps ever taken in the history of China. The first is the appointment by the Tsung-Li Yamen of a corps of officials to travel in western countries and study their civilization, and the second is the introduction of the first list of western studies in the government examinations. This is certainly, as the enclosed paper says, a wonderful year in the history of China. In the last twenty-five years she has moved faster than in 3,000 years preceding, and more in this one year than in any before.

I send you the memorial to the throne and the answer, and also the leader in the *North China Daily News*, which speaks exactly our mind on the subject. Thrilling indeed are the days in which we live, and happy the man who discerns correctly these signs of the times. May it all only spur our great Church on to renewed effort in behalf of this infant Church in China.

MORE LARGE GIFTS.

WE note a few more instances of large benefactions, which indicate that individuals of wealth are devoting their means to the good of the public. A gentleman of Kansas City has loaned \$60,000 to build Trinity Church, in that city, the sum eventually to become a gift to the American Church Building Fund Commission. He has also given \$47,500 to purchase a property for the school of the Sisters of the Good Shepherd in St. Louis, and \$4,000 to a Church school in another diocese. The Hon. W. L. Gilbert proposes to give \$400,000 to establish a home for friendless children, and a like sum to establish a high school, both at Winsted, Connecticut. Mr. A. G. Barnes, of Brooklyn, has given \$40,000 to erect a building for the Students' Christian Association at Cornell University. Mr. Frederick H. Rindge has given a large tract of land and \$150,000 for a public library at Cambridge, Massachusetts, and at the recent commencement of Iowa College three gifts of \$20,000 each were announced.

It is wise in persons of wealth to give their money while they live. One may enjoy the sight of his own good deeds, and experience the gratitude of those whom he blesses; and there is plenty of opportunities of giving money. We could indicate a number of Church objects where money could be wisely bestowed.

A DRAMATIC INCIDENT.

A THRILLING scene occurred at Mr. Moody's summer school for college students at Mount Hermon, Massachusetts, in the early part of July. Between 400 and 500 young men from the various colleges were in attendance to give two weeks' time to the study of the Bible. The subject of missions occupied a large share of attention, as it did last summer. The Rev. Dr. Chamberlain, a

returned missionary, had carried the meeting to a high pitch of enthusiasm by his address, when turning to Mr. Moody, he said: "Dwight L. Moody, do you not hear Jehovah's clarion call to you to make one year's stay in India, and to teach Him to them? God rarely bestows such gifts for the work as He has bestowed upon you. In the name of the 3,000,000 young men of India, who know English, but who do not know God, in the name of the 250,000,000 people, who could be reached if these 3,000,000 young men were set on fire with love to God, in the name of those here in this waking vision, I call upon you to come over to India and help us." It is said to be very probable that Mr. Moody and two or three others will go to India for an evangelistic tour.

"THE STORY OF METLAKAHTLA."

THE *Christian Intelligencer*, the organ of the Reformed (Dutch) Church, contains the following notice:

In "The Story of Metlakahtla," Mr. Henry S. Wellcome gives an account of William Duncan's successful mission in British Columbia on the North Pacific coast, near Alaska. At least four-fifths of the volume of about 500 pages are taken up with the history of long and increasing complications with the Church Missionary Society, the Bishop of New Caledonia, and the authorities of British Columbia. . . . The statement is entirely *ex parte*, and is pervaded by a spirit of bitter prejudice. There is possibly some foundation for the complaint, in ecclesiastical bigotry and prelatical assumption, as well as in a lack of governmental sympathy with the Indians. But it looks, from this very statement itself, as if Mr. William Duncan was a pretty difficult man to get along with, and something of a fanatic in the cause of "liberalism." . . .

Without in the least detracting from the excellent service which Mr. Duncan has done for the Metlakahtla Indians it is very evident that when he assumed to set aside the Sacrament of the Holy Communion, instituted by Christ Himself and enjoined upon all His people, the time had come for the Church Missionary Society to set Mr. Duncan aside; and all the complications seem to have arisen from that point. We do not accept Mr. Duncan's charges of injustice against the British Government or the Church Missionary Society.

BRIEF MENTION.

SINS of omission are as real offences against God as are sins of commission. St. James writes: "To him that knoweth to do good and doeth it not, to him it is sin." Some time since we received a sum of money to make up for past neglect to contribute for missions. If God's people were all to make up for their neglect the treasures of the Church would overflow, and the wheels of Christian enterprise would move swiftly.

WE wish to see every congregation in the list of contributors to Domestic and Foreign Missions this year. Brethren of the clergy, we depend upon your help in this matter. If each one will make sure that his congregation is in line it can be done. August is the last month of this fiscal year.

BISHOP BOONE, writing from Sewanee, Tennessee, under date of July 19th, says: "I preached on China twice at Pendleton, and am to do so here next Sunday. Besides this, I am to lead the E. Q. B. Club on 'The Religions of China' on Thursday evening, and may also give a general lecture some evening if Professor Gailor, who asked for it, can

arrange at this busy season of examinations and commencement for a suitable occasion. All, I take it, helps to interest professors and students in our cause, and to show the scope and greatness of God's opportunity given to men of this day." The Bishop is expecting to sail for China by the steamer "Abyssinia," of the Canada Pacific route, which leaves Vancouver, British Columbia, August 30th.

THERE was a startling call in the New York Stock Exchange, July 14th. The vice-president ascended the rostrum to announce to his fellow-members the decease of a companion, young and popular, cut down in the midst of a prosperous career. His tribute was hardly closed when a pallor fell upon the face of the speaker; he reeled and fell and was carried out dead. It was the last call for that day. The babel of voices was hushed; the doors were closed; the awe of death was there. Such a scene—death in that mart of rushing life—should point the questions to busy men: What is my life? What am I doing for the salvation of this world in which I may linger but a little while?

THE journals of dioceses which we have received, indicate great zeal and activity in diocesan missions. The Church's development in this way has been very marked within the last few years. In several dioceses the ordinary methods have been supplemented by the employment of a general missionary.

MR. WILLIAM H. HAMMOND, for the ten years last past a faithful servant of this Society in the capacity of book-keeper, died on the third day of July. Mr. Hammond had been ill for three or four years, but continued at his desk until May last, since which time he grew gradually weaker until his death. He was buried in the churchyard of St. James' Church, Newtown, Long Island, of which parish he was a communicant.

WE do not know of a more beautiful manifestation of the spirit of missions than in the fact that a Bible-woman in Canton, China, is supported by thirty-six rescued girls in the Chinese Home for Girls in San Francisco.

MANY of the churches and chapels at the places of summer resort have not been contributors to our general missions. It is the wise suggestion of one who takes a lively interest in our work that they should all be asked to take collections during this month of August. We heartily commend the suggestion to those who have charge of such churches and chapels, and hope they may be numbered in the list of contributors this year, which closes August 31st.

THE Territory of Utah seeks to become a state, and proposes to declare in its constitution that polygamy is a misdemeanor. A constitutional declaration which is not backed by a sound public sentiment to give it effect, would be a dead letter. Until Utah is ready to renounce the monstrous sin of polygamy it should not be admitted into the family of states. An awakened moral sense in the people is the only assurance that can be accepted as a guarantee of good faith.

WITH OUR CORRESPONDENTS.

BISHOP BROWN, of Fond du Lac, writes: "You will be glad to know that I have recently confirmed 125 Germans, and I think that there is a probability of a large adherence to the Church of the members of that nationality." This is the result of a mission to the Germans in Oshkosh, Wisconsin, which was begun last spring.

MISS SYBIL CARTER, on her way South to visit the work among colored people, writes: "How I wish I could wake up every man, woman and child in our beloved

Church to see how grand a thing it is to give the simple Gospel message to all the world. When I think how good God is to me, how much the knowledge of life through His Son our Lord has done for me, I long to have every woman know about it, and I feel like saying to all my friends who know the Lord, Come, let us give every moment to telling about Jesus and His salvation."

A CONTRIBUTOR writes: "The Farmer's Almanac, by which New England swears, says: 'About this time look for a dry spell,' or something to that effect. Thinking that it may be a 'dry spell' in the treasury of Domestic Missions, I send a check for \$100." It is very dry, and our treasury could just now absorb copious showers of hundred-dollar checks.

A LADY in sending a contribution of \$200 to our treasury says: "Will you credit this to A reader of THE SPIRIT OF MISSIONS"; for it is because of my regular reading of that that I send this?"

IMPORTANT FACTS CONCERNING CHINA.

ONE of the ablest and most thoughtful addresses delivered at the last anniversaries in England was that at the London Missionary Society's meeting by the Rev. Jonathan Lees, who has been for twenty years a missionary in north China. It is given in full in the *Chronicle* of the society. It abounds in important facts and striking thoughts. We give a few extracts from it:

PROOFS OF MORAL DARKNESS IN CHINA.

"The light of Asia is gone out in the blackness of darkness. Do you ask for proof? I point you, then, to one of China's most famous nobles, and most enlightened statesmen, who is of course a Confucianist, but who a few years ago at a time of fearful trial, when the rivers in a wide stretch of country had burst their banks, and the crops and homes of the people were alike desolated by the cruel waters, paid repeated visits to a temple I know very well, and for what purpose? To burn incense and to prostrate himself before the supposed author of all this terrible misery incarnated in a water snake a few inches long. I point you again to that weeping woman, the type of a thousand myriads of her sisters, from whom death has just snatched a little one who was the light of her home, whom her hopeless faith gives her no prospect of ever seeing again. I point you once more to an aged couple who a few months ago, in despairing anger at a worthless son, and in the legitimate exercise of their parental rights, deliberately put him to death, and then reported the deed to the local official. The sequel of this case was even more tragic and

instructive. On his return home the father found that the widow of his murdered son had first strangled her child and then herself. Once more he has to report; but it is only to hear the magistrate praise the wifely virtue of the broken-hearted woman, to receive orders to give her a worthy funeral, and to prepare a statement of her conduct which should be forwarded to the emperor, in the hope that there would be the usual mark of imperial approval. So I might go on. Do you tell me that such griefs and crimes are common in every land? Aye, but not with the sanction of the conscience of the people. Not at any rate in Christendom, as the outcome of ideas of religious duty and home relationships. Surely a land of which that is true needs the salvation which is in Christ Jesus."

SUCCESS OF MISSIONARY WORK.

"In 1861 the number of stations occupied by Protestant missionaries was only 12; in 1886 a probably incomplete list states it at 93. In 1861 there were but 21 societies working there, and in 1875, 29, with 305 missionaries. In 1886 there were 37 societies, and, including the wives of missionaries, no fewer than 919 foreign laborers. As to results, so far as they can be tabulated, the 3,000 converts in 1861 had increased to about 10,000 in 1874, while in 1886 the number of communicants is given at 28,000, with 140 ordained and nearly 1,300 unordained preachers, who have out of their poverty, though newly born from heathenism, given over £3,000 for Christian work during the last year. There are now twice

as many Christians in one province of northern China as there were in the whole empire twenty-five years ago."

A CALL TO CONSECRATION.

After dwelling on the utter inadequacy of the present missionary force in China, Mr. Lees said: "Are there not in the churches those who ought to hear the Master's voice calling them to consecration: 'Go ye into all the world and make disciples of all nations'? The words were spoken to every believer in the Lord Jesus Christ. I do think that the olden way in which we looked at these words ought not to be our way any longer. It ought not to be a question with us: 'Is there any call to me to go out into the Foreign field?' we ought rather to say: 'Have I any reason to believe that I am excused from obedience to that call? Christ has said "Go," and unless I have some reason to believe that I have a valid excuse—in other words, if He has not manifestly appointed my duty elsewhere—it is my duty to go and carry the Gospel, according to His will, to those who have it not.' I want to ask you whether there may not be another solution of the difficulty. Are

there not in our churches young men and women who have a small income, not large enough to mean anything great in England—£150 or £200 a year? They would find it enough to live upon in China, and they could do glorious work for the Master. I believe there are young hearts eating themselves out for want of something to do, and to whom a glorious mission like that would be a very blessing from heaven. Then are there not wealthy men and ladies among the churches who will do as some of our friends have done recently? When our dear friend Dr. McFarlane and his wife recently went out to Tientsin, there were friends in England who said: 'We will pay their salary, and they shall represent us in the field.' Why cannot more of that kind of thing be done? I believe in those old crusading days, when men went to Syria to recover the empty grave of a dead Christ, wealthy men sold their possessions and joined the crusade, and others consecrated some of their wealth to equip their neighbors. Why should not we, when we are seeking a living shrine for a living Christ in the hearts of the heathen, follow their glorious example?"

ANOTHER HERO FALLEN.

IN THE SPIRIT OF MISSIONS for February, 1886, it was stated that "the Hon. Ion Keith-Falconer, son of Lord Kintore of Scotland, and a well known Cambridge oriental scholar, has gone to Aden to begin missionary work there at his own expense." The tidings have reached England, of the death at his post in Arabia of this highly gifted Scotch nobleman at the early age of thirty-one. A sorrowing friend, writing of him, says: "In him the world has lost a man of widely varied gifts, a profound and accomplished Orientalist, an ardent missionary, with a zeal as keen and strong as his favorite hero Gordon, with whom he had many points in common. True missionary, true scholar, true Christian hero, he has left his mark in more fields than one, which will not soon be forgotten."

Mr. Keith-Falconer was educated at Harrow, and afterward at Trinity College, Cambridge, where he was graduated in 1878, taking principal honors in Hebrew and Arabic. While at Cambridge he was deeply interested in mission work, both at home and abroad, and when his college days were

over he became an earnest helper and a generous supporter of Mr. F. N. Charrington's work in the east end of London. He gave \$10,000 for a mission building, and conducted many services in it himself. As a preacher he was a great favorite among the people of the East End.

Possessing an intimate knowledge of several European languages, he had a special delight in Hebrew and Arabic, and in 1884 he was appointed Hebrew lecturer at Clare College, Cambridge. But his thoughts became specially turned to the Foreign field, and as his knowledge and love of Arabic fitted him better for labor among the Mohammedans he decided to be a missionary to them. He and his wife resolved to devote life and fortune to the spread of the Gospel in southern Arabia, a needy but an unhealthy region. The scheme included the establishment of a medical mission and hospital, and the co-operation of Dr. B. Stewart Cowen of Glasgow was secured, and he accompanied them to Aden.

As soon as the party reached Aden the erection of a mission house and dispensary

was arranged for, and a small hospital was fitted up in an Arab house. Mr. Keith-Falconer made himself responsible for the whole cost of the mission. He utilized his knowledge of the language by a frequent visitation of the neighboring villages, selling Arabic Bibles and Gospels, as well as by labors in Aden, and he was able to write with much hopefulness of the development of the mission work. Many Bedouin Arabs and camelmen visited Aden for medical

treatment by Dr. Cowen. But Mr. Keith-Falconer was himself attacked by fever, and a life of rare promise and devotedness was cut short on May 13th.

He was a member of the Free Church of Scotland, and his mission was in connection with its society. He possessed the same chivalrous spirit, and the same self-sacrificing devotion which characterized Dr. Livingstone and the martyr Bishops Patteson and Hannington.

THE "O. P. J." ACCOUNT.

MOST people do not enjoy the luxury of giving because they do not understand the science of giving. Let me tell the boys and girls who read this paper a story. A number of years ago there was a broker in Philadelphia who had a large office and did a great business. It was in the war days, when "greenbacks" were invented and when gold went up and down according to the success or failure of the government at Washington.

There were a number of young men in the outer office of this very rich and successful banker. These young clerks would be frequently called into his inner office and would be addressed as follows: "George, draw a check for one hundred dollars and put it down to the 'O. P. J.' account," or "John, draw me out one thousand dollars and charge it up to 'O. P. J.'"

No one in the office knew what these mysterious letters "O. P. J." meant. Some of the clerks thought they meant "Old Public Journalists." Others thought they meant "Junior Order of Presbyterians," while still others thought they stood for "Junkets Odd and Proper." But no one in that busy office could find out what this mysterious account

meant, until at last it was discovered that the letters "O. P. J." stood for "The Old Patriarch Jacob."

You see, the old patriarch Jacob gave one-tenth of all his income to God, according to a vow he had made on the night when he lay down to sleep in the wilderness and saw the vision of the angels of God ascending upon the ladder to Heaven.

It was from this vow of Jacob's that the Jewish custom of the tithe or tenth part arose. So then the "O. P. J." account of this banker in Philadelphia was his sacred treasury account, or his charity fund.

We are all asked to give to worthy objects and cases of distress. It is a great education to us to learn to give and to understand the science of it. The science of it all is to give a tenth or twentieth or some portion of that which we receive to a bank account which we can call our charity fund, and then when we are asked to give to the poor or the suffering it will be a luxury to us to draw our own check, no matter how small it may be, according to a principle of giving, instead of feeling about for a few odd pennies in the bottom of our pocket.—*Rev. W. W. Newton, in Illustrated Christian Weekly.*

ADVICE FOR VACATION.

WE have one suggestion to make to those of our people who can indulge themselves in a few weeks' rest and recreation during the summer. Many of the most popular and pleasant places of summer resort are in the immediate vicinity of some interesting and promising missionary field. Let our people, while in the mountains or at the seashore, interest themselves in the work of the Church in their neighborhood, and while away from their special parish work let the

weak congregations and the struggling missionary feel the benefit of their presence, of their offerings, and of their hearty sympathy and co-operation. If they will only do this, they will come home ready to do their duty by our diocesan work with more heartiness and with more pleasure than they have ever felt before, and the summer vacation . . . will tell for good when the gathered crops shall enable us to bring in an offering to the Lord.—*Church Messenger.*

DOMESTIC MISSIONS.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People.....*

BISHOP TUTTLE'S VISITATION OF UTAH.

My marriage to Missouri is "for better for worse, for richer for poorer, in sickness and in health, till death us do part." Yet I have deserted her for a month, and am in Utah again. The cordial greetings of loved old friends go to my heart. The witness of how well, in the main, the mountain work goes on cheers my soul.

Twenty-five years ago yesterday I was made Deacon. Twenty years ago the day after to-morrow, I entered Main street, Salt Lake City, in one of the old stage-coaches of the plains. Memories crowd thick and fast as I sit down to write. I am almost the oldest non-Mormon resident here. I can think of only eleven that antedate me. I have lived to see the imperious arrogance of Mormonism bite the dust, although deep-seated, obstinate rebelliousness remains. Its chieftain is in hiding and has been for two or three years, and many of the leaders are skulking with him. Yet others of them are serving out terms of imprisonment of six months or five years in yonder penitentiary.

Meanwhile, we have built two substantial stone churches in Salt Lake City, and the three communicants whom we found here in 1867, have been multiplied to 300 in the city and to near 500 in Utah. Upon the heels of the sixteen pupils in our St. Mark's School of 1867 have trodden more than 4,500 boys and girls, who have received their education in whole or in part in our five schools in Salt Lake City, Ogden, Logan, and Plain City; and out from the boys have gone ten to study for the Holy Ministry.

What hath God wrought, of His goodness and through the generous stewardship of eastern givers, for the regeneration and enlightenment, the civilization and Christianization of this strange mountain region!

All thanks and praise be to Him, and to them, and to my helpers, the clergy (there have been nineteen of them), and the teachers (there have been more than eighty of them), for this good work! May His loving mercy in that day cover up my portion of it, the sad imperfections of which I know too well!

It is a great comfort to note that my desertion of Utah has not turned away the streams of helpfulness from the Church work here. Especially have the schools in Salt Lake City and Ogden received generous supplies of scholarships from the East, so that no abatement of vigor in their operations has been needed or feared. It will be remembered that I have always classed these scholarships of \$40 per year as the indispensable commissariat for our missionary campaign in Utah. My hope is strong and cheerful that as long as they are sorely needed, they will be generously given.

St. Paul's School, Plain City, I found barely even; St. John's, Logan, somewhat behindhand; and now, at the earnest call of the dissatisfied Mormons at Kay's Creek, the Rev. Mr. Unsworth is planning to start St. Jude's School there. If two other scholarships could now be given to us for Plain City, and five others for Logan, and ten new ones for Kay's Creek, I would be indeed most glad and grateful. Until a new Bishop arrive, it must rest upon me to pay out no little for taxes and insurance here, and for travelling expenses of teachers, some of whom we must be constantly importing.

So, as frankly and earnestly as of old, I beg that the special gifts for me to use in Utah will not be intermitted. I have confirmed fifty here since my arrival, and one congregation is yet unvisited. Of these fifty, twenty-five have come out from Mormonism,

and twenty-four have been pupils in our schools. When the blot of the hideous heresy intrenched here shall be put away from the national escutcheon, it will be found that the work done by the "mission schools" has contributed mightily to the happy result.

I go away in a few days back to Missouri, gladdened by my visit, and only saddened for that perhaps it is my last look upon these dear mountains and my loved friends. May God and the House of Bishops soon send a

faithful chief pastor here! It is not fair to Utah, it is not fair to Missouri, it is not fair to me, to postpone long the sending of that one. I am ready to turn over my stewardship. God mercifully fill the mind with wisdom, and the heart with love, of him who receives it, and as mercifully pardon the many unfaithfulnesses of him who gives it up, and all for the pitiful Saviour's sake!

DANIEL S. TUTTLE,

Bishop of Missouri.

SALT LAKE CITY, UTAH, June 30th, 1887.

OUR RICH YOUNG MEN.

Is there no successor of Peter the Hermit to preach a new crusade to the unemployed young men of America? Is there no tongue of burning eloquence touched with fire—from God—to point and persuade them to a glorious way of usefulness here, and joyfulness hereafter?

Our young men—the pride of our land, the hope of our future, full of ability, genius, power, all to us that Curtius was to Rome when he closed the gulf with its "most precious thing," and yet numbers of them are entirely lost to the history and progress of our nation.

The missionary, Livingstone, and his father used to talk of the time when the rich man, giving up his horses and hounds, would go out to visit his own mission-station, his own church, his own schools, founded and sustained by himself. Cannot our young men inaugurate this good work; cannot they find and encourage fitting men to fulfil this forecast? There are substitutes in this warfare as in others; men who will say "Send me," if the way is opened for them to go, and who can feel in addition, the strong support of the sympathy and co-operation of a friend and a brother standing beside them, wishing above all things through their lips to speed and spread the story of Christ.

"Of Christ, the Conqueror Christ,
Unblemished, unmatched, unpriced."

For our young men *do* believe. If some one would lead the way, some one show them how, they *would* confess the Christ-training of this Christian land by their "devout works, their much alms to the people, by praying to God alway;" as did that certain man in Cæsarea; not going away sorrowful because they had large possessions,

but come running to the Master, saying, "What good thing *can* I do?"

Perhaps they would send no substitute but go themselves. Every one is familiar with the story of the seven young men of family, friends, fame as college athletes, who left England last year, and went away to tell the tidings of a Saviour to those who had never heard and could have no opportunity of hearing of Him. There was something grandly great in their simple surrender of themselves, daring to do what they thought they ought to do. Doing it at once, out of hand.

Will no prophet, no hermit, no Great Heart appear to awaken our youth stretched on their bier of luxury? Will no one call "Young man, I say unto thee arise;" will no one lead them into the armory prepared, and clothe them with the breast-plate, the helmet, the sword, ready for their conflict with the world? Curtius, you know, in the Roman story, armed himself. If we fight the good fight of faith, we must have something, if only a shepherd's staff. *We* are not sheep led to slaughter. Only Christ took that part. What He left was a Church militant.

A Church militant, and file after file of its young soldiers asleep!

Asleep in deathly sleep; and none found to awaken them!

Oh, somebody go! Tell them to lay up their treasure in Heaven, to win the white robe of peace, the palm of victory, harps strung with the blessings of saved souls, musical with their thanksgiving, and kneeling at the feet of Jesus, say, "Thy pound hath gained ten pounds, Thy talent ten talents. Let *me* enter into the joy of my Lord."—*C. S. B., in The Church.*

GUARDING INDIANS' INTERESTS.

APART from the work of the churches, there are two or three prominent organizations whose object is to guard the interests of the Indians.

1. The Indian Commissioners, of whom Gen. Clinton B. Fisk, of New York, is president, and the Hon. E. Whittlesey, of Washington, secretary. These are government appointments. The work is a branch of the Department of the Interior. The commissioners, as a part of their work, purchase, by bid and contract and after careful examination, the yearly supplies of provisions, clothing, household goods, farming tools, medicines, etc., for the various tribes supplied by the government. In this direction their work has been invaluable in arresting, to a great extent, the enormous frauds upon the Indians and the government by former contractors and agents. The commissioners co-operate with the religious and benevolent societies in general and special efforts for the benefit of the Indians. There is much, however, that their very relation to the government makes it impossible for them to do. Hence,

2. We have the Indian Rights Associa-

tion, of which Herbert Welsh, Esq., of Philadelphia, is secretary. This is an entirely voluntary association, supported by voluntary contributions. This association, as its name suggests, interests itself in preventing if possible, or setting to rights, the "wrongs" of the Indians. Unhampered by any connection with the government, it attempts vigorously, if not always successfully, prompt relief for the injustice to which tribes and individuals are constantly subject. It has done an important work, not only in immediate results, but in arousing public attention to the whole subject of justice to the Indian. These two organizations work in general harmony.

In addition to these, and differing in policy, is the Indian Defence Association, having its headquarters at Washington, with the Rev. Dr. Byron Sunderland as president. This association holds that the true policy for the Indians is to keep them permanently separate from the whites, retaining for them their strict tribal relations, with their territory in common, and enforcing the honest fulfilment of the treaty obligations of the government.—*Rev. Dr. T. S. Childs.*

ANNOUNCEMENTS.

Missouri.—The Rev. Charles E. Cummings, a colored Presbyter and a missionary of this Society, died July 8th, at St. Louis.

South Dakota.—The Rev. W. W. Fowler, of Santee, retired from the mission at the close of July on account of the illness of his wife. His Bishop writes: "He has been a brave, diligent, sensible and devoted missionary."

The Rev. Dr. Melancthon Hoyt, the oldest missionary in the service of this Society, has

been granted a leave of absence during the summer months.

Oregon.—The Rev. J. R. W. Sellwood, who has labored in Oregon for thirty years, has become entirely disabled for work. He is seventy-nine years old and nearly blind, and once or twice lately has fainted and been carried out of the church. There ought to be a proper provision for the honorable and comfortable retirement of such a worthy servant of the Lord.

ALASKA.

WE have received letters too late for publication in this number, from the Rev. Octavius Parker, dated at St. Michael's, Alaska, June 26th, and from the Rev. John W. Chapman, dated Onalaska, June 20th, and at St. Michael's, June 26th. These letters will be given in the September number. We have only time to say that Mr. Chapman had a successful voyage, and was warmly welcomed by Mr. Parker as a companion in his labors. Mrs. Parker was to return to this country,

with her children, by the steamer "St. Paul," bringing with her also the body of a lady companion (Mrs. McDowell) who went with her and died in Alaska. The closing words of Mr. Chapman's letter are the following: "We are looking for a comfortable settlement at Auvik, which is said to have great advantages in the way of natural food supply, wood, etc., and to offer the best advantages for the prosecution of our work."

MISSIONARY INTELLIGENCE.

MISSOURI.—In the course of his address before the last annual convention Bishop Tuttle said: "Your debts! Count them up fairly, brother. God's gift of His own Son to die on the cross for you! There's one. The Christian religion's gift to you of happiest family life, of the best joys of society, of the surest protection of business interests! There's another. The obligation resting on you from human brotherhood to send light to your fellow-man when he is in darkness, to give strength to his weakness and help to his needs! There's another. The further obligation on you from Christian discipleship, to do all you can to obey the Saviour's command, 'Go into all the world and preach the Gospel to every creature!' There's yet another. Yes, dear brother, pay your debts. But count them all up. Be not so unwise and unmanly as to shirk some that you may meet others. Acknowledge them all and meet them; and never refuse nor neglect, though your own parish be in debt, to give year by year your good help to missions. Does the state let a man off from his taxes because he is in debt to his neighbor? How long could the state last if it did? Can the Church or the conscience of a Churchman let us off from giving for missions, on the plea that our home parish is in debt, or needs all that we can give? Oh, I pray God, that we may see that it is a first duty and a privilege to be interested in missions; to give away; to send off; and that nothing, absolutely nothing, shall be allowed to stay us from it.

"Out of the warmth and grace set flowing from missionary giving, I am quite sure many parish burdens now grievous to be borne, would be found uplifting themselves and floating away like mists before the morning sun. It may be well, practically, for charity to begin at home. But spiritually, care must be taken that it do not long stay shut in there; else will it become stagnant, and musty, and sick, and good for nothing, like other shut-in things. May the good Lord grant us grace to be: (1) unselfish givers, ready and willing to give, when the right calls come, outside of our parish and our diocese, and (2) habitual givers,—not giving one day or month and then thinking that it is to let us off for ever so long; but being ready to give over and over again, as remembering that live things are always and reg-

ularly asking for food, and that only a dead Gospel and a dead Church must that be which should cease to ask, and press upon people its asking, to give."

NEW HAMPSHIRE.—Bishop Niles said to the last convention of this diocese: "I wish that more of us were apt to lie awake of nights plotting to do good. I wish our selfishness would melt away at sight of the Cross, and that in its place might spring up a fervent love born of the Holy Spirit of love. I wish we really cared for the Kingdom of God more than for 'getting ahead' in this world; more than for pleasure, promotion, and pelf. I wish that the wealthier folk all, clever women and shrewd business men, 'remembering the words of the Lord Jesus, how He said, It is more blessed to give than to receive,' would believe that word, and would let it lead them out to indulge themselves largely in this sweet luxury. For one who has grown to care for the best things, and who loves God and longs for the welfare of all whom He has made, and is deeply concerned for the common weal, and who considers thoughtfully the ends of wealth and what are the great things of life, and who sighs when he sees his fellow-men suffer from blindness of mind, from sickness, or from sin, and who looks upward to the Healer—for such a one it is the strangest of things, stranger than any miracle, that a man can hold in his hands the power to do good and not do it. To be helpful is to be like Christ. To be helpful is to be joyous. To be helpful is to be rich indeed. To be helpful, largely helpful, very largely helpful if we can be, is to recognize the *stewardship* over our property, not its *ownership*, and that we are trustees. To pour forth beneficence in a deepening, widening, constant stream, Oh, what rapture is this! Who that has possessions can hold himself back?"

VIRGINIA.—Governor Fitzhugh Lee has appointed the Rev George F. Bragg, Jr., a member of the board of curators of the Hamilton Normal and Agricultural Institute. Mr. Bragg is a missionary of this Society and is the editor and publisher of the *Afro-American Churchman*, published at Petersburg.

The Petersburg Divinity School.—The board

of trustees of the Bishop Payne Divinity School met recently at the buildings of the institution and held the annual election of teachers. Some very important changes were made in the conduct of the institution. The following professors were elected in the theological department of the school: the Rev. R. A. Goodwin, Thomas Spencer, and F. G. Scott; and in the normal and academic departments, the Rev. P. Burke and James Shields; the last two colored. Mrs. Bishop Payne still retains the position of matron of the girl's boarding department of the school. The school at present is in a better condition than it has ever been before and the future is laden with bright prospects. The Rev. R. A. Goodwin was elected dean of the faculty and principal of the entire work. A man full of zeal and earnestness at the head of the institution such as the Rev. R. A. Goodwin, we can but expect much success for the school in the future.—*Afro-American Churchman*.

Suggestions Regarding the Commission for Work among Colored People.—From the many letters we have received from the Afro-American clergy respecting what seems to be plans of the Commission on Colored Work, we judge that at the annual conference of the clergy to be held in St. Mary's, Baltimore, September next, there will be quite a lively discussion thereon. Many ideas are advanced respecting the disposition of the Commission toward the colored clergy. There are quite a number of the clergy who take extreme grounds, and allege that it seems to be the idea of at least some of the Commission to mistrust colored clergymen and to discourage the idea of Church extension among Afro-Americans by an Afro-American clergy. It is claimed that the Rev. Mr. Perry, before the conference of colored clergymen in Washington last fall, in securing their endorsement, positively affirmed that it was the spirit of his request to have a commission that on it the colored work should be represented without drawing the discriminating line of color. That is, inasmuch as there were tried, true, good and self-sacrificing colored clergymen who had labored most abundantly and very successfully among their people, that their voice should at least be heard on such commission having for its object Church extension among the class of people with whom they were specially identified. Not

only has such not been done, but there is prevalent in some quarters a spirit which seems to convey the idea that a colored Priest cannot be trusted, and that the work of evangelizing the colored race must be done by Anglo-Saxons to the total exclusion of Afro-Americans.

Such is the feeling in the matter, and surely there must be at least some cause to give impetus to such. For our own part we have firmly maintained that it was a serious oversight and a drawback to the work in not placing on the Commission at least one colored Presbyterian. We cannot believe that any such principle of discrimination entered into the existing arrangement, but the most charitable view of such an omission lies in the view of an oversight only.

So far as the Diocese of Virginia is concerned, her voice in the matter of Church work among colored people has been heard in no uncertain way. In the May number of THE SPIRIT OF MISSIONS is an extract from our diocesan, Bishop Whittle, in which he takes grounds that cannot be mistaken or subject to a wrong construction, for Bishop Whittle maintains and supports by practical results, that none but colored clergymen can in the true sense be acceptable and real pastors among their people. And if that be not true then would it be unnecessary to make extensive preparations for the education of a colored Ministry. But while a sufficiency of colored ministers cannot be had to do the work, we can but express the wish that the other dioceses interested in this work among colored people, would manifest the same degree of conservatism and absence of prejudice as is exhibited in the wise and discreet handling of it by the Diocese of Virginia.

No matter what may be the peculiar and special views of our brethren of the clergy, we hope that they will at all times and on all occasions take the most charitable view of matters, and let their judgment be seasoned with wisdom, soberness, discretion and charity. Let us all meet in Baltimore if we live and discuss matters impassionately and wisely.—*Afro-American Churchman*.

ONE-THIRD of the inhabitants of the city of Washington are colored people, and they have about eighty churches of different denominations.

FOREIGN MISSIONS.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.....

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*.....

A CLOUD OF WITNESSES.

OUR April number contained an article by Bishop Rulison in which was given the testimony of Mr. S. G. W. Benjamin, ex minister of the United States to Persia, concerning the value and results of American missionary effort in the shah's dominions. Almost all parts of the Foreign field furnish witnesses equally eminent, and testimony equally opposed to that of a certain class of travellers. Lord Stratford de Redcliffe, so long the British ambassador at Constantinople, Mr. G. P. Marsh and General Lew Wallace, our own ministers to Turkey, have written very cordially of the great usefulness and success of missionary labors in the Turkish Empire. Lieutenant-Colonel Mark S. Bell, of the United Service Club, Simla, India, in sending a check for \$50 to the treasurer of a mission at Constantinople, last year, wrote as follows: "I have been travelling in eastern Turkey and Persia, and the routes taken led me through many of your chief missionary stations. To all interested in the welfare of the East the inestimable value of your society's labors cannot fail to be appreciated. America is to be highly congratulated on the success which, as a traveller, I have seen to have already attended her many efforts to raise the peoples of Turkey."

We now have remarkable testimony from an eminent Englishman concerning the transforming power of the Gospel as ministered by the Rev. Dr. Bruce and the other members of the Church Missionary Society's mission at Ispahan, in Persia. We quote from the April number of the *London Sunday at Home*: "Colonel C. E. Stewart, speaking of what he had himself seen, stated

that on his first visit to that country, twenty years ago, he had found about 26,000 Nestorian Christians, and 25,000 belonging to the Armenian Church. These Christians were very degraded, and required missionary work amongst them quite as much as the heathen. In spite of the prohibition against wine he considered the Persians a most intemperate people, though it was their duty to sell intoxicating drink and not to drink it. In six small towns there would be found no less than 100 public houses, and it was a regular thing for the Mohammedans to resort to them and to get drunk. Permission was asked to close these drinking shops; but the Mohammedan priest said, 'I will not permit them to be closed; what can Christians be but immoral and drunken? I never heard of their being anything else.' When Colonel Stewart told Dr. Bruce of this at Ispahan, his reply was, 'What you have told me only presents an inducement for me to go.' Upon his return there, after the doctor had been laboring thirteen years, the contrast was striking indeed; he had never seen such a change in his life. He found that every boy in the town could speak English, and he was perfectly astonished at the wonderful work which had been accomplished in the short space of thirteen years. A church had been built, schools had been opened, and the pupils could pass an examination equal to that of Oxford and Cambridge. There was now a school of 116 girls. Mothers had been found so anxious to send their children to school that it had been necessary to tell them, 'if you send them, you must send cradles with them.' The public houses had all been closed, and all

the time he was there he only saw one drunken man, who was a Mohammedan."

Passing on to India the witnesses are very numerous and very eminent. We can name only a few of them: the viceroys, Lord John Laurence and Lord Northbrook; distinguished military men, General Taylor and General Havelock and Colonel Sir Herbert Edwardes; and governors of provinces, Sir Bartle Frère, Sir Richard Temple, Lord Napier, and Sir Rivers Thompson. The testimony of these men, and of others who, like them, have had long experience and abundant opportunities of knowing whereof they affirmed, may be summed up in the words of the last named, Sir Rivers Thompson, uttered a few months ago: "In my judgment, Christian missionaries have done more real and lasting good to the people of India than all other agencies combined. They have been the salt of the country and the true saviors of the empire." The Government of India recently testified to the great value of mission work in its "Blue Book" as follows: "The winning of converts is but a small portion of the beneficial results which have sprung from missionaries' labors. No statistics can give a fair view of all that they have done. The moral tone of their preaching is recognized by hundreds who do not follow them as converts. The lessons which they inculcate have given to the people new ideas, not only on purely religious questions, but on the nature of evil, the obligations of law and the motives by which human conduct should be regulated. Insensibly a higher standard of moral conduct is becoming familiar to the people. The Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by the 600 missionaries, whose blameless example and self-denying labors are infusing new vigor into the life of the great populations placed under English rule."

Colonel W. J. Martin, of the English army in India, was so impressed with these "benevolent exertions," that he gave \$5,000 to aid in the work, and three years after \$5,000 more, and then he resigned his commission and gave himself to the work.* Some of the most liberal supporters of missions in India are experienced men in the military and civil services.

Going on to Siam, we have as a witness

Mr. David B. Sickles, who has been for five years United States Consul at Bangkok, and who says: "The American missionaries in Siam, whom I have observed for several years, have accomplished a work of greater magnitude and importance than can be easily realized by those who are not familiar with its character and with the influence which they have exerted upon the government and people. Largely through their influence slavery is being abolished; the degrading custom of bodily prostration, although still practised, is not now compulsory. Wholesome and equitable laws have been proclaimed; criminals have been punished by civilized methods; literature and art have been encouraged by the king and his ministers; an educational institution has been established by the government; reforms have been inaugurated in all its departments, and Christian converts have been permitted to enjoy the same liberty of conscience that they do in our own land.

"A few months before my departure from that country I visited the mission-stations in the interior, and was highly gratified with the substantial evidences that I witnessed of the success of Christian work among the people. The missionaries themselves in Siam are, as a class, the most consistent, devout and diplomatic people among all the foreign residents in the kingdom. Although sincerely and energetically engaged in their work they do not hold themselves so much aloof from the men of rank and the educated foreign residents as to make themselves unpopular. On the contrary, they are the general favorites in the entire community; and I never heard, during my residence at Bangkok of nearly five years, the expression of an unfavorable opinion in regard to their character or their work. At the palace they are more popular than any other foreign residents, and in the homes of the merchants of other nationalities they always find a welcome. Before I went to the far East I was strongly prejudiced against the missionary enterprise and against foreign missionaries; but, after a careful examination of their work, I became convinced of its immense value."†

We have at hand equally important testimony from China, Africa, Polynesia, etc., some of which may be presented hereafter.

JOHN LIGGINS.

* *Church Missionary Intelligencer*, May, 1886.

† *Foreign Missionary*, May, 1886.

TEACHING THE ENGLISH LANGUAGE IN JAPAN.

A CORRESPONDENT of the *New York Times* in Japan, writing from Osaka of the earnestness with which the Japanese Government is educating the people in the methods of western civilization, thus describes the steps taken in promoting the study of the English language in the public schools: "That the Japanese Government and, to the extent of their knowledge, the Japanese people are trying earnestly to take a stand among the most civilized nations becomes pleasingly apparent so soon as one has an opportunity to observe them at all closely. This is especially noticeable in their eager desire to learn English, in their anxiety to become familiar with the manners and customs of western nations, and, best of all, in the sincere effort now being made by many leading statesmen and private citizens so to remodel their society that women may be enfranchised from the humiliation to which they have been relegated for so many centuries and admitted to an equality of education and opportunities with their fathers, husbands, brothers, and sons. Such men as Count Ito, the prime minister, have come to a clear realization of that most important truth in true civilization, that the family is the unit of foundation upon which alone a substantial superstructure can be reared. They see clearly that the elements of that unit must advance together, if advance is to be made, and that wives, daughters and sisters must not be ignored in the matter of education.

"In confirmation of my statement that the people are eager to learn English I may say that not only are there teachers of English in all the government schools of higher grade;

but in many of the lower grade schools, co-ordinate with our grammar and district schools, there are foreign teachers, while in almost all, if not quite all, of the low grade schools there are Japanese teachers giving instruction in the rudiments of English. The department of education intends to have English taught in all the schools of the empire (by foreigners if they can be had for reasonable compensation) by graduates of the higher schools or university if necessary. There is a certain disadvantage attending the latter alternative, in that the pupils are apt to miss the correct accent and intonation which can only be given by an English or American teacher, while faults of construction, that must escape a native teacher, get such a firm hold on the mind of the pupils as to be well-nigh ineradicable when they come to us from the lower classes in the middle schools.

"Most of the scholars in the government schools now wear clothes cut in European fashion, and generally the style is uniform—always so in the matter of caps and hats, on the front of which there is either a monogram, a symbol, or a Chinese character. The pupils of the third higher middle school, the highest grade government school in this part of Japan, wore a monogram of the letters P to C, meaning 'preparatory to college,' until a few months ago; now they wear a Chinese character meaning 'higher.' Those of the Osaka middle school, a direct feeder to the last, wear a symbol of two isosceles triangles lapping one another. Those of the commercial school, a combination of an English high school and a business school, wear the Chinese character for 'commerce.'"

SIGNS OF UNITY AMONG JAPANESE CHRISTIANS.

THE Rev. Henry D. Page, of the Japan mission, writes to the *Southern Churchman* regarding the question of Christian unity in Japan. We take the following extract from his letter: "It seems highly probable indeed that the Japanese will eventually have one truly national Church. In one important respect they are far in advance of their Christian brethren in America and England, that is to say, they are all, as a rule, extremely desirous of unity. While deeply grateful to those Churches of the West which have by God's good

providence brought the Gospel to them, they do not mean, God helping them, to perpetuate in Japan the innumerable sects and schisms by which we at home have been afflicted, and by which the coming of the Kingdom in its power has been so retarded. In other words, the Japanese Christians as a body, no matter of what name, have renounced sectarianism as a principle.

"They have come to the position which our Church has always held, that schism is a sin to be prayed against, and divis-

ions in the Body of Christ an evil to be deplored; for, as the matter presents itself to me, the chief difference between our Church and other bodies lies in this: we, in common with them, have sinned against the unity of the body, but by the grace of God, to whom be due all the praise, unlike them we have never glorified schisms and exulted in divisions as the only method of insuring the purity and liberty of the Gospel and the rapid extension of the faith; and though our Church may have been in part responsible for the divisions amongst Christians, these divisions have been and are lamented, and are not glorified, or defended, or even extenuated, but acknowledged to be wrong, and our responsibility for them, be it less or more, confessed as a sin. The Japanese feel that the Churches of America and England ought not to perpetuate among the Christians of this empire the controversies which in times past have been fruitful in the West of so much strife, bitterness, and prejudice. They would not see in Japan, as we see in America, the Church which God intended to be a bond of union, one temple, one household, made a principle of division by men of the same town, or village, or family, or made to worship apart and kept from that communion and fellowship in life and work and love which is their rightful inheritance, by which, through the grace of the Spirit, they mutu-

ally edify one another and through which they are to manifest the life of God to the world. They would not have sects multiply here till the many vital and competing organizations, each struggling for supremacy and the complete possession of the whole field, should so waste their power in building ten churches where two or three are needed, in attempting to sustain in one village seven pastors where one could do the work, in waging such a partisan controversy along party lines and in the spirit of party that no money nor men nor enthusiasm could be spared in anything like a rightful proportion to carry the Gospel to those parts where Christ has not yet been named, and give to perishing millions of their brethren the bread and water of life.

"With this feeling, which the writer finds prevalent everywhere, he intensely sympathizes, and does all in his power to foster it whenever in conversation with Christians of his own or other communions opportunity is given for an exchange of opinion upon this deeply interesting topic. The movement toward Christian unity in Japan is decided, and is gathering strength. That a spirit of unity is manifest among these children of God but recently called out of heathen darkness, we can but recognize as an answer to our prayers and an earnest of a larger blessing. We have enough for which to rejoice, and I hope for yet more."

MISSIONS IN CHINA.

THOUGH the total number of Chinese Christians forms a very minute fraction of the total population of this vast empire, it is by no means insignificant compared with the very small band of preachers who have as yet devoted their energies to work in this gigantic field.

We must bear in mind that it is not yet seventy years since the very first missionary of the reformed faith set foot in China. Talk of a needle in a bundle of hay! A needle in an overgrown haystack would be but a poor comparison for one Christian commencing work alone among these 400,000,000. It was no wonder that six years elapsed ere in 1814 Tsai Ako, the first convert, was baptized.

For twenty-seven years Dr. Robert Morrison toiled unceasingly, preparing the way for those who should follow, but during all

those years only three fellow-workers came to his help. Until 1842 the actual mission work had scarcely begun. After this it became evident that the new religion was beginning to take root (a feeble plant in its infancy, but one which, nevertheless, may yet overshadow the whole empire).

By 1853 the Protestant missions numbered 350 Chinese communicants. In 1863 these had augmented to 2,000. Ten years later showed a further increase to 8,000, and now 22,000 well-proven converts kneel at the Christian altar, while about 100,000 regularly attend Christian services—not as a matter of form or of habit, but from determination to learn the truth at whatever cost. From this number have been selected about 1,100 earnest and devout men who work as catechists, and a handful of the most able and eloquent have been ordained to the

Ministry. Yet even these, added to the 500 foreigners now working in various parts of the great empire, are but as a grain of salt to a barrel of herring as compared with the multitudes lying utterly beyond reach of their influence.

If you consider the mere size of China—that it is 104 times as large as England, 176 times as large as Scotland, forty-four times the size of the United Kingdom—and then

consider that Scotland alone claims the whole services of 3,845 ministers, while Great Britain absorbs 35,000, each of whom finds work enough in his own sphere, it is evident that 1,600 Chinese and foreign Christian teachers can only reach a very small proportion even of the people of China proper, to say nothing of the vast outlying regions beyond.—*From "Wanderings in China," by Miss Gordon-Cumming.*

ANNOUNCEMENTS.

Africa.—Bishop Ferguson advises us that the services of Mr. C. J. George as teacher of St. Mark's Parish School, at Cape Palmas, have been discontinued, and that he has appointed Mr. John J. Pray temporarily to the position. Mr. F. W. Proud Tobo has been transferred from Nyinumu to the position of teacher at Hoffman Station. Mr. J. W. Ashton, business agent and catechist at Cape Palmas, has been granted leave of absence by the Bishop to visit Germany for the surgical treatment of his eyes, his sight having become seriously impaired. Mr. J. J. Neal, junior warden of St. Mark's Church, will temporarily assume Mr. Ashton's duties.

China.—Henry W. Boone, M.D., and family, who left China May 21st, reached New York, *via* San Francisco, on the 5th of July. Dr. Boone is now taking his first vacation after about seven years in the field. He is the delegate from China to the international medical congress, of which mention has

been made in this magazine, soon to be held at Washington, D. C.

Japan.—The Rev. J. T. Cole, who has had a year's leave of absence without salary, has with his wife left this country for his work in Tokio. Mr. and Mrs. Cole started from Washington July 20th, expecting to take the steamer "Oceanic" from San Francisco on the 3d of August.

The Rev. E. R. Woodman, on leave of absence after seven years' service, arrived at Vancouver, with his family, by the "Parthia," the first steamer of the Canadian Pacific line, on the 3d of July, and reached New York on the 14th of the same month. After a few days' rest in this vicinity, they proceeded to their home in Newburyport, Massachusetts.

The Rev. Isaac Dooman and family, *en route* to Japan *via* the Suez Canal, have been heard from in good health, at Vienna, Austria, where they arrived on the 8th of July.

AFRICA.

ABANDONMENT OF THE JOND00 STATION.

THE Bishop has considered it for the best to resign our work at Jondoo Station, as other Christians began to operate there before we did, though he did not know of it at the time and "the field is so large," the Bishop says, "there is no reason why we should get in each other's way." The Bishop writes: "On my visit to Crozier-ville, I went out to a heathen village belonging to the Pessa tribe, whose 'king' had begged the Rev. Mr. Hunte for a school, and, to my surprise, I found a house already built by the people at their own expense as a place where 'the God man might talk God palaver and keep school.' I was at once favorably impressed and promised the headman that if his people would furnish us a number of boarding scholars I would make arrangements to begin work among them.

"What I wish is to transfer the station from Jondoo to this place. I consider the latter a far more inviting field than the former. I think I can find a good man at Crozier-ville to take it on the same stipend; but it must be with the understanding that he will make it his home and go to work with the pupils physically as well as mentally. The \$200 given toward a dwelling-house at Jondoo can be used here. It is not enough to build a substantial house, and I wish it could be supplemented; but if it cannot we must do the best we can with it. What I need besides is \$300 to support at least twelve boys for one year. After the expiration of that time the school must support itself from the productions of the soil. The only appropriation that should be continued would be the teacher's salary and about \$50 for books and expenses."

MISCELLANY.

TOPICS FOR PRAYER.

- I. THAT all the laity may realize their power, and do their duty for the missionary work of the Church.
- II. That Almighty God will be pleased to vouchsafe good success to our missions at home and abroad.

PRESS ON!

Be brave, my brother!
Fight the good fight of faith
With weapons proved and true;
Be faithful and unshrinking to the death;
Thy God will bear thee through.
The strife is terrible;
Yet 'tis not, 'tis not long;
The foe is not invincible,
Though fierce and strong.

Be brave, my brother!
Enlarge thy heart and soul;
Spread out thy free, glad love;
Encompass earth, embrace the sea,
As does the sky above;
Let no man see thee stand
In slothful idleness,
As if there were no work for thee
In such a wilderness.

Be brave, my brother!
Stint not the liberal hand;
Give in the joy of love;
So shall thy crown be bright, and great
Thy recompense above;
Reward, not like the deed,
That poor, weak deed, of thine,
But like the God Himself, who gives,
Eternal and divine.

—Selected.

DR. LIVINGSTONE'S REPLY.

WHEN Livingstone visited England after his great exploring tour, he was much praised for his sacrifices. It was true he had labored much; but what did he reply to this praise? "People talk of the sacrifices I made in spending so large a portion of my life in Africa. Can you call that a sacrifice which is only a small payment on that great debt to God which can never be fully discharged? Say rather that it is a privilege. I have never made a sacrifice."

AN OBJECT WORTH LIVING FOR.

THE lives of Christian young ladies are too often deprived of all interest by a false and foolish parental affection. I once knew a mother of two of the finest little girls I ever saw, who was insanely anxious about their health. The wind was never suffered to blow on their rosy cheeks; they were kept in bed for days if they chanced to sneeze; and the mother's life was one long misery for fear they should be ill. She succeeded at last in *making* them ill, and soon after she died of over-anxiety. Then the girls, left to themselves, got well. Now, few mothers are so foolish as to the *bodies* of their children; but the *characters* of too many are developed under similarly unnatural shelter and protection. It is not natural for a woman grown to be an object of tender parental care. The full-fledged nestling leaves the nest, and cares for itself, and soon for its young. If a young woman does not marry, and no special demand for her presence exists at home, she should be allowed, yea, *encouraged* to devote her life to some worthy object, not thwarted and opposed and restricted by petty conventionalities, perplexed by finding her Bible teach self-sacrifice, and her parents self-preservation; her Bible teach her to despise the world and earthly interest, and her parents teach her to put them in the first place!

Alas! friends, my heart aches when I think of the buried talents that exist in the shape of loving, well-educated, gifted daughters, pining in Christian families *for lack of an object worth living for*; and then think of the miserable millions of their own sex pining elsewhere, and perishing for lack of the knowledge these could impart! Again I ask, Whose is the fault? Dear fathers and mothers, does it not lie at *your* doors? Say not, "We cannot *make* our children missionaries; God must call them." I well know that. But do ye your part, and be very sure God will do His!—*Mrs. H. Grattan Guinness.*

THERE are only 250 missionaries to the Jews; but 100,000 Jews are now professed Christians.

AN ACCEPTABLE BIOGRAPHY.

FOURTEEN thousand copies of the Life of Bishop Hannington have already been called for in England. A Presbyterian minister, the Rev. Dr. Gideon Draper, writing from London to the *New York Observer* concerning the book, says: "The British heart has been stirred to its deepest depths by the story of the hero, first Bishop of Eastern Equatorial Africa, and a martyr at the early age of thirty-eight. His biography, written by the Rev. Mr. Dawson, surpasses in interest and popularity all contemporaneous publications. One may safely predict for it an exceptionally wide circulation in both hemispheres. It is written *con amore* by a life-long friend and scholastic companion. The aroma of the unique character is happily preserved. Not only with profound sympathy, but with rare tact and discrimination is the congenial task accomplished. The biography of this latest martyr for Africa's redemption will interest all lovers of adventure, all admirers of heroism. It will hold the attention of the young, unsurpassed by the record of traveller or military hero. It will stir with warm, healthy impulse the heart of Christendom. The first part closes with the separation from church and passionately loving people, from native land, from devoted wife and helpless babes, and in the 'sufficient grace' as 'thy day,' with the heart-felt and heart-reaching, 'My God, how tender Thou art.' His coolness and bravery, hardihood and enthusiasm, the magnetic influence that drew all to him, savage and Christian, the born leader and chivalrous knight of the Cross are portrayed throughout the volume. The tragic, triumphant end, the translation of the hero-martyr, the muscular frame weakened by exposure, by fever, by partial starvation, a subject of mockery, a spectacle of derision, his courage and cheer to the last make a recital that infinitely eclipses fiction."

MONEY ENOUGH FOR CHARITY.

WE have heard the idea broached recently that there was only about so much money in the world available for charitable uses, and that therefore it became those who had the management of present charities, and especially became those who would institute new ones, to be circumspect in their appeals for this money. We are very sure that this idea is utterly unsound. There is money enough

for every worthy charitable scheme—and we use charitable here in its widest sense—that can be devised. We do not mean that our charities have the use of all the money they need. But there is money enough, if it could be got at. What is needed is for the promoters of charitable objects to work diligently toward getting at it. The wealth of the Church, for example, is not half consecrated, and it is no way to secure that consecration to lessen the demands upon it. Rather let them be greatly increased. And what is true of the wealth of the Church is measurably true of wealth outside the Church. Let demands upon it be made—for worthy objects and in reasonable proportions of course—and it will be drawn more and more from the channels of selfishness into those of usefulness. The millennium in this matter is not coming suddenly, to be sure. But it will come, if in no other way, by dint of persistent begging by unselfish people for useful enterprises.—*Maryland Churchman.*

OUR NATIONAL EXEMPTIONS.

It is not a slight matter that we can read each morning with so little concern of the constant diplomatic quarrels of Europe, and of the immense expenditures of all the great powers upon their armies and navies. Here we are with the calm blue ocean on the east and on the west, and with only weaker powers on the north and on the south. We feel no danger, and are exempt from a very heavy tax. Great Britain spends six times as much for her army and navy as for education, and that in time of peace. And she spends twenty-five times as much for her armaments as for all her missionary societies, although she gives more for missions than we who suffer no such enormous tax. Do we owe nothing for our exemption? It is said that every shot from a modern siege gun of the highest class costs \$900, or nearly the annual salary of a missionary. Can we not send a few missionaries in place of the shots which our neighbors send?

And the difference is not fully covered by the amount paid for war expenses. There is a prodigious loss in the productive labor of hundreds of thousands of vigorous men. We certainly owe something to God and to humanity for such exemption. In our war times multitudes sent personal substitutes to the front. Why not now?—*Dr. Ellinwood.*

"EVEN THIS SHALL PASS AWAY."

ONCE in Persia reigned a king
 Who upon his signet-ring
 Graved a maxim true and wise,
 Which, if held before his eyes,
 Gave him counsel at a glance
 Fit for every change and chance.
 Solemn words, and these are they:
 "Even this shall pass away."

Trains of camels through the sand
 Brought him gems from Samarcand;
 Fleets of galleys through the seas
 Brought him pearls to match with these.
 But he counted not his gain
 Treasures of the mine or main;
 "What is wealth?" the king would say:
 "Even this shall pass away."

In the revels of his court,
 At the zenith of the sport,
 When the palms of all his guests
 Burned with clapping at his jests,
 He, amid his figs and wine,
 Cried: "Oh, loving friends of mine!
 Pleasure comes, but not to stay:
 Even this shall pass away."

Fighting on a furious field,
 Once a javelin pierced his shield.
 Soldiers with a loud lament
 Bore him bleeding to his tent.
 Groaning from his tortured side,
 "Pain is hard to bear," he cried;
 "But with patience, day by day,
 Even this shall pass away."

Towering in the public square,
 Twenty cubits in the air,
 Rose his statue carved in stone.
 Then the king, disguised, unknown,
 Stood before his sculptured name,
 Musing meekly, "What is fame?
 Fame is but a slow decay—
 Even this shall pass away."

Struck with palsy, sore and old,
 Waiting at the Gates of Gold,
 Said he, with his dying breath,
 "Life is done, but what is death?"
 Then, in answer to the king,
 Fell a sunbeam on his ring,
 Showing by a heavenly ray,
 "Even this shall pass away."

—Selected.

*WHY DR. JUDSON BECAME A
MISSIONARY.*

SOME one asked Dr. Judson in later life whether he had been more influenced by faith or love in going to Burmah. He paused a moment, and then replied: "There was in me at that time little of either; but in thinking of what did influence me, I remember a time in the woods of Andover Seminary when I was almost disheartened. Everything looked dark. No one had gone out from this country. The way was not open. The field was far distant and in an unhealthy climate. I knew not what to do. All at once Christ's 'last command' seemed to come to my heart directly from Heaven. I could doubt no longer, but determined on the spot to obey it at all hazards, *for the sake of pleasing the Lord Jesus Christ.*" And then he added these memorable words: "If the Lord wants you for missionaries, He will send that word home to your hearts. If He does so, *you neglect it at your peril.*"—Selected.

ELEVATION OF JAPANESE WOMEN.

THE Rev. Dr. J. D. Davis, a missionary of the American Board, has recently returned to Japan from a visit to the United States, and he is astonished at the changes and the progress during his comparatively brief absence. In a letter to the *Advance* he refers to some of the more recent important movements, and especially to that for the elevation of woman under the lead of Count Ito and Bishop Bickersteth. He says: "Three weeks do not suffice to take one's bearings again after an absence of nearly a year from Japan. Such mighty movements are in progress here that one must be in them fully to realize them, and he may not then. Next to the leavening work of the glorious Gospel of Christ, the greatest movement in progress here is that for the elevation of women, and this has come to the surface within the last year. The appeal of Prof. Toyama last year for Christian mission schools for girls but voiced the growing convictions of thousands of the intelligent minds of Japan. It is wonderful to see the impetus which this movement is gaining.

"Count Ito, the present prime minister of Japan, is greatly interested in this movement, and is said to have given \$10,000 to help it forward. The English and American Episcopalians, led by Bishop Bickersteth, have

SEEDS which mildew in the garner,
 Scattered, fill with gold the plain.

formed a society for the promotion of ladies' education, which has received powerful support and pledges of help from the nobility of the land. This is aimed especially to reach and educate ladies of the higher classes. It has already a large following in the capital, and a large branch has recently been formed in Osaka. Its aim is 'to establish in Tokio an institution for the higher education of women; and to encourage in every way the establishment of similar institutes in other parts of the empire.' The Bishop has sent to England for ladies, both for the Tokio and Osaka institutes. The governor and the commander of the Osaka garrison are prompt movers in this enterprise there. Eight missionary ladies and one gentleman are connected with it, and the governor of Osaka has given his pledge for \$10,000 for this school."

OUR DEBT TO MISSIONS.

In a recent discourse, Bishop Clark, of Rhode Island, uses the following language with reference to those who feel contempt for missions: "It will also be admitted that the starting-point of all the various forms of our modern civilization is to be found in Christian missions. The civilizers of our ancestors were missionaries of the Cross. The well-dressed gentlemen who pass by with contempt when the doors of a church are opened for a missionary conference, might have been prowling about as pirates on the North Sea to-day, if no herald of the Gospel had ever come to their barbaric fathers. The philosophers of our time who have outgrown Christianity, and elevated the molecule to the throne of Divinity, might have been worshippers of Woden (the old Anglo-Saxon god—the Mercury of our forefathers) instead of being worshippers of nothing, which some will think is no improvement upon the stern old Scandinavian creed. The friends of human rights who have also discarded Christianity, might have remained in mental and moral as well as physical servitude to the present day if it had not been for the Evangel which they have rejected. So that even those who look with indifference, and perhaps with derision, upon the work which the Church is now trying to do, cannot well deny that they are under some obligation to the Church for what it did in the days that are past."

THE LIFE OF A SAVAGE.

It is often said, "Why not leave the savages alone in their primitive state? They only are truly happy." How little do those who thus speak know what that life really is. A savage seldom sleeps well at night. He is in constant fear of attacks from neighboring tribes, as well as the more insidious foes created by his superstitious mind. Ghosts and hobgoblins, those midnight wanderers, cause him much alarm, as their movements are heard in the sighing of the wind, in falling leaves, lizards chirping, or disturbed birds singing. If midnight is the favorite time for spirit movements, there is another hour when he has good cause to fear the first-mentioned enemies. It is the uncanny hour between the morning star and the glimmering light of approaching day—the hour of yawning and armstretching, when the awakening pipe is lighted, and the first smoke of the day enjoyed. The following will show what I mean:

Some six years ago, the people of the large district of Saroa came in strong battle array, and in the early morning ascended the Manukolo hills, surrounded the villages, and surprised and killed men, women, and children, from the poor gray-headed sire to the infant in arms. About forty escaped to Kalo, but were soon compelled to leave, as Saroa threatened to burn Kalo if it harbored the fugitives. They pleaded for peace, but without avail. Saroa said, "Every soul must die." The quarrel began about a pig.

Ah! savage life is not the joyous hilarity some writers depict. It is not always the happy laugh, the feast and the dance. Like life in civilized communities, it is varied and many-sided. There are often seasons when tribes are scattered, hiding in large trees, in caves, and in other villages far away from their homes. Not long ago, inland from Port Moresby, a large hunting party camping in a cave were smoked out by their enemies and all killed but one. Once when travelling inland, I found the Makabili tribe in terrible weather living in the bush, under shelving rocks, among the long grass, and in hollow trees. The people at Port Moresby say that now for the first time they all sleep in peace, and that as they can trust the peace of God's Word, they mean to keep to it. This is significant, coming from those who not long since were the most noted pirates, robbers, and murderers

along the whole coast of the peninsula.
—*Rev. James Chalmers, of New Guinea.*

AFRICA OPEN.

THE Congo is navigable to Stanley falls (106 miles), and from thence to its source, in the Chibale hills, makes a distance of 4,034 miles entire length. Africa is thus opened to the traveller, the trader and the missionary. Never before was there a more beautiful field laid open at once by Providence for Gospel work. The traveller may enter the Congo, as he has before, to see the curious things of a much talked of country. The trader is sure to enter the Congo and bring out her gems, woods, ivories, etc., to enrich his own private stores. The missionary must enter the Congo to win trophies for the Master. Certainly Africa is a more promising field than any that were open to the disciples when Christ gave the original commission. Africa's two hundred millions have a claim on us and as well offer to us the privilege of carrying the glad news of a resurrected Lord to a dying race. What a triumph of millennial glory will it be when Africa's babbling dialects sing in one tongue the songs of redeeming love.—*Rev. H. W. George, in Word, Work and World.*

PROPORTIONATE GIVING.

THE members of a large business firm in New York seriously attribute their success to the long standing rule of giving year by year "as God prospers them." Such cases are not unfrequent. There are many of which the world never hears. A divine law is involved in the matter; that law provides increase to him that scattereth; God will certainly bless those who recognize that they have nothing which He did not give them. This kind of giving is good for those who prosper whether greatly or not. "All things come of Thee, O Lord, and of Thine own have we given Thee."—*Living Church.*

FRAGMENTS.

—There are said to be 100 Mormon missionaries laboring in the southern States.

—Messrs. Howard and Charles Morley have each given \$11,250 to the deaconesses' institution, Tottenham, England.

—The Methodist Church South has issued an appeal for more money for Foreign Missions, and suggests that the week

beginning August 8th be observed by prayer for the cause of missions and of liberal giving.

—There are thirty Chinese Sunday-schools in New York and Brooklyn, and 120 Chinamen are members of the several Christian bodies.

—An anonymous donor has given \$10,000 for a new boat on the Victoria lake for the Uganda mission, where Bishop Hannington was martyred.

—In the north island of New Zealand the baptized Church Missionary Society Maori converts now number 18,240. There are twenty-seven Maori clergymen and 280 voluntary workers.

—The London Missionary Society has a fleet of five vessels plying between mission stations. Three are in Polynesia and two in Africa. The money for their support is raised by *young people*.

—Another general conference is called in London, for 1888, to gather up reports and statistics of Foreign Missions and the boards and societies, and discuss their prospects and possibilities.

—St. Paul's Church, Onslow Square, London, made special contributions of £2,600 after the February simultaneous missionary meetings, which sum is to be applied to the maintenance of lady missionaries in east Africa.

—A permanent fund of \$1,000,000 is called for by the Presbyterian committee on ministerial relief. The chairman of the committee proposes regular "annuities" for "honorably retired ministers and missionaries." Not charity but a well earned annuity.

—A missionary lady in Tokio, Japan, writes: "We decided to open a morning class for beginners in English. It now numbers about forty. Most of the members are *young married ladies*. As you know, young Japan is all alive on the subject of the 'education of women,' just now, and many of the progressive young men of the capital are eager to send their wives to school. These young wives and mothers from Ban Cho families are a class of people we have long been anxious to reach. They come from nine to twelve, and study the Bible and English. I never saw more enthusiastic pupils, nor did livelier teaching."

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*

21 Bible House, New York City.

THE SUMMER OFFERING.

WE would remind the members of the Auxiliary, interested in the suggestion made to them in the June SPIRIT OF MISSIONS, that the last month of the missionary year has come, and that, before its close, their summer offerings will be most welcome at the Mission Rooms. We hope that many such offerings may be made, which shall have a twofold meaning in the minds of those who make them: they shall serve as an evidence that missions have not been forgotten in summer rest and summer wanderings, and as an earnest that a new year shall witness deeper interest and more faithful work—a going on unto perfection in missionary giving.

ALASKA.

BEFORE leaving for Alaska the Rev. J. W. Chapman wrote from San Francisco:

"May 3d: Things look very bright ahead. Everything necessary in the country is supplied on the ground, and of the best quality, so I have no need to bother about supplies. A trading steamer plies up and down the Yukon. The vessel in which I shall go up, the 'St. Paul', is a beautiful little iron steamer, with first-rate appointments. I find the captain a noble man, and the gentlemen of the company are all exceedingly agreeable and obliging, and I find their interest in keeping liquor away from the territory is identical with our own, and that they realize it.

"May 13th. The Secretary of the California Branch of the Auxiliary has been very kind also, and although much occupied with the work which Convention brings with it, found time to furnish me with an excellent set of linen for use in celebrating Holy Communion.

"Your friends will be wishing to know how I spent the money with which they furnished me. I bought the following articles,

which I hold for the mission, and not as personal property:

Surgical instruments.....	\$17 00
Medical and surgical books.....	14 80
Ten colored plates.....	4 50
Carpenter's tools.....	46 65
Medicine chest.....	40 00
Watch.....	45 00

Some of this money was furnished me from sources with which you are not acquainted, as St. Augustine's Chapel.

"Some money was given in such a manner that I thought proper to invest it in clothing with which I am well supplied. I have also bought the best manuals that I could get on the natural sciences: viz., geology, botany, chemistry, astronomy, physics and zoölogy. I bought excellent burners for kerosene oil, and a lamp with a reflector, arranged especially for reading, so that I am as well prepared for the long nights as can be. The Washburn Memorial Association generously placed fifty dollars' worth of books at my disposal, and from the list they sent I was able to make a selection of books that I am glad to have. The books and all my earthly goods are now on the steamer."

MONTANA.

ST. PETER'S HOSPITAL, HELENA.

May 20th. About the hospital, the work grows, and the interest in it. Some generous gifts have come to us, for which we thank God and take courage. Faith and trust grow. We have not a doubt that God is with us, and each dollar received comes to us as a gift from Him.

But each day the conviction grows of the sore need for the hospital, and for more ample accommodation. When we began I did not realize one-tenth part of what might be done, what great opportunities He has placed before His Church. Nearly all winter our hospital has been full to overflowing, and many have had to be turned away. Yesterday I went down and heard that, the day before, out of seven who applied, four had to be refused for lack of room. One poor man had to be taken to a neighboring town to find a place, and died on the way. Another, hot with fever, went about in a cold and drizzling rain, looking for a place of shelter and care, and the result, it is feared, will be another life lost. Both *young men*,

not without money or friends, but with no homes. Another was a poor old man, who begged so piteously, that, had there been a place to put a cot up, he could not have been turned away.

It stirs my heart to its very depths when I think of all this, and I spend sleepless nights over it, and I pray almost without ceasing, and surely God will not forsake us.

Our new building is begun; the foundations are nearly completed, and next month, when the Bishop is home, the corner-stone is to be laid. It will cost more than we estimated at first, probably from twenty to twenty-five thousand dollars; but we could not build it for less, and have what the work required. So we are going to make it what it ought to be, in faith that we will not fail, or lack for means. With God's blessing, another winter will find us where we will not have to turn poor sufferers away for want of room. Something written me by an eastern friend often comes to my mind as a help: "Expect great things from God; undertake great things for God."

VIRGINIA.

THE COLORED MISSION SCHOOL AT
ASPENWALL.

Miss BURGWIN writes, May 4th: "I take pleasure in giving you the desired information about the school.

"My father and myself are both hard at work now. We took a little vacation this spring, and returned to our duties with renewed health and vigor. It did us good to see how delighted the children were to welcome us back, and how eager and anxious they were to begin school again. They are all studying well, and seem to have returned to their studies with redoubled interest.

"We are so much interested in the school, and are striving hard to do what we can for

these poor ignorant people, to lead them in the right way.

"The Sunday-school is quite flourishing; the children are learning well, and many of them walk long distances to attend. They all enjoy the Bible readings and the singing, so much. I am glad to have papers to distribute, and last Sunday had a large package of *The Young Christian Soldier* which I divided out among them, and they gave much pleasure.

"We have about sixty on the roll, not more than one-third being boys; the ages all the way from six to twenty. The school is smaller now than in the winter, as many of the larger boys and girls have to stay at home to work on the farm; but in the fall I am sure we shall have just as many scholars as we can accommodate."

JAPAN.

THE STUDY OF LANGUAGE.

From a letter from the Rev. H. D. Page.
OSAKA, JAPAN, November 20th, 1886.

I AM at the beginning of Chinese, and have a good large task before me, and my

new book in Japanese, while exceedingly interesting, has enough of new words and idioms in it to make me realize with unpleasant vividness how far I am from having an approach to a mastery of the language. I

must give myself for at least three more years with earnestness to the study of Japanese, before I can feel that the study of the language can take a secondary place, and I can put my strength in the work of preaching and teaching, which is the work we came to do, and which I could wish that I were unservedly given to.

I could drop my studies of the language in great measure now, but then in doing all my work for the rest of the years, I should be under a disadvantage; I should work with a ball and chain attached to my leg. Every sermon would cost me just so much more of time and labor; my sphere of expression would be limited, so would my understanding of others' speech, and I would lose that sense of freedom and pleasure in speaking to the people, or reading their books, or hearing them speak, which is one of my keenest anticipations; and in short, I could not take the zest in the work which I hope and expect, unless I had something of a command of this wonderful instrument of speech by which man communes with his fellows, and moves them with his thoughts and to his beliefs.

The few sermons which I have prepared have given me so much pleasure, that my studies of the language, while extremely interesting in themselves and absorbing too, have yet rather set me down with a hard bump. I am so desirous of the ministry of the Word and prayer, and that only, and I had unconsciously to myself so come to the feeling that now I was at the beginning of my proper work, that I have a slight sense of disappointment in realizing how much I have yet to do before I can, as the Apostle recommended to Timothy, "give myself wholly to these things"—these things which are not essentially matters of grammar, or idiom, or ideograph of perplexing form, but which are so important as to seem almost the only things worth thinking about, or living or working for.

However, our business is to do the will of the Lord from day to day, and hour to hour, and if we are only at the task He put us at, we are entirely acceptable and well-pleasing to Him. So I try to be fervent in spirit over the intricacies of each Chinese letter. By actual count I find that my primer contains about 293 different Chinese characters. My teacher, who is a kindly and patient old gentleman, has written these letters out for

me upon separate squares of paper, and I have written their names at his dictation upon the back. I amuse myself in shuffling the squares, and then trying to recognize the characters written upon the face. Mary says that when she gets to be a big girl, she will play with me with the same "toys," and encouraged by my example, she has brought out a little basket, which contains the letters of logomachy, and amuses herself in a fashion not unlike mine. My game I find a pretty good exercise for the memory, and though I have learned the characters of the primer after a sort, it remains to be seen how I am going to get on.

Mrs. Page writes from Osaka,

March 21st, 1887.

"Mr. Page is off for the country, and is to be gone two weeks. He had been at home just nine days. The trip before this was in answer to a call from across Lake Beiva. One of our school-boys from St. Paul's, Tokio, is a telegraph operator here in Osaka. He is doing good work for Christ among his acquaintances. Four of his friends have been baptized, and three are being prepared for Baptism by Mr. Page. This young man came to Mr. Page, and said that some friends of his in the country beyond Lake Beiva wanted to be baptized. Mr. Page and Mr. McKim decided to go to the place together, and off they started, not, however, until I had done my part of the work, putting up food to last while away, and packing food, clothes, blankets, etc., into as small a space as possible.

"The trip included cars, steamers, and a tramp over the mountains. This last was accomplished in a storm of wind, rain and snow. Although drenched they did not catch cold. Mr. McKim's hat, the catechist's shoes and Mr. Page's gloves and pantaloons will never go upon another trip.

"Now what do you suppose they found up there in the mountains where there were no Christians? Nine persons well-prepared for Baptism, though they had heard the Gospel four times only, from a Roman Catholic father. This St. Paul's boy had done most of the work, through letters and books. Was not that delightful?

"You may ask what preparation is needed for Baptism except to believe and repent. They must not only cease to worship idols, but, in the case of men (who are head in their

own house) they must banish all idols from their dwellings. They must keep the Lord's Day, and they must understand that the wife or husband they have when they become Christians must be a permanent one. These are a few of the real practical things they must know.

"One of the most earnest of these nine is a physician. His sister, a girl of eighteen, had gone to Kiyoto to work as a servant in a Japanese family, in order that she might learn about 'this Christianity of which they had heard.' Mr. Page and Mr. McKim have sent for her to come here to our school, at their expense. We all think that such a girl ought to be helped. She may make a good Bible-woman.

"I have just been downstairs to tell Miss Mailes that moderation is desirable in Bible lessons as well as other things. It is now twenty minutes to ten, and she has been instructing that class of twenty-one persons

since seven. It is a class being prepared for Baptism. It is hard to avoid suicide here, where there are so many asking for light, and so few to give it.

"March 28th. Mr. McKim has returned, and reports that the trip was glorious, though they had a noisy time at Tawaramoto. Mr. Page writes that he made a failure. Mr. McKim said that the people would not hear a word, but roared at the top of their voices, swaying from side to side. Mr. Page tried patiently for some time to make himself heard, but it was useless and he sat down. On their way home one of the catechists heard some men say, 'That foreigner was very patient to-night; I suspect he thought it was important for us to hear what he had to say.' So you see it may not be a failure after all. Mr. McKim said that the uproar reminded him of that at Ephesus. He was afraid they would attack the native Christians, but they did not."

SUGGESTIONS.

In a paper upon "Woman's Part in the Missionary Work of the Church," read by Mrs. Schereschewsky, at a conference of Churchwomen held in Philadelphia, January 14th, 1887, we find the following suggestions:

"It is plain that as yet this missionary idea has taken a very feeble hold, both upon our Church and our Churchwomen. . . .

"I. First of all, we have lacked those angel-messengers which must precede all work, if we would expect God's richest blessings upon it. Our laity, both men and women, have failed to pray for our work among the heathen. How can we know this? Because of the results. Had mighty, prevailing prayer been offered up on behalf of our Church work in heathen lands, instead of hundreds of converts, we should have had thousands, yea, millions. Instead of missionaries, men and women, sent out at long intervals, and missionary work oft-times begun only to come to an untimely end for want of means and workers, we should have had band upon band of devoted and apostolic laborers going out to our foreign fields, and enterprises begun and carried on to a glorious consummation.

"Do you ask again how this can be known? Because the God of all truth and our Saviour Jesus Christ has promised us that, if

we so pray, He will so grant us these blessings. But we cannot expect that these blessings will attend cold, perfunctory, mechanical prayer. They have been promised only to mighty, prevailing prayer. Would it not be well that praying guilds should be organized by our Churchwomen, whose office it should be to meet together and offer up such prayers unto the Head of the Church for the work so expressly committed by our Lord to the keeping of His Church?

"II. Let our Churchwomen do all that lies in their power to acquire a more intimate personal knowledge of our missionaries in the field, and with this personal knowledge will come a better acquaintance with the work which each missionary has in hand, and, with this acquaintance, that love and sympathy that will brighten the page of every letter from these workers.

"III. Would it not be wise for our Churchwomen to hold, now and again, informal meetings, such as parlor meetings, or the old-fashioned monthly missionary meeting, to promote the knowledge so much needed? These meetings, while already somewhat in use here and elsewhere, need to be greatly increased, and can be made, beyond a doubt, an efficient means to enlighten us upon a subject upon which 'thick darkness' prevails among our Church people."

ACKNOWLEDGMENTS.

OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of R. FULTON CUTTING, Treasurer, and sent to him, **22 Bible House, New York.** Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

The Treasurer acknowledges the receipt of the following sums from June 1st, to July 1st, 1887.

*Lenten and Easter Offerings.

ALABAMA—\$13.25

<i>Birmingham</i> —Advent, General.....	7 45
<i>Jacksonville</i> —St. Luke's S. S., Domestic and Foreign.....	3 00
<i>Mobile</i> —Church of the Good Shepherd Mission, General.....	2 80

ALBANY—\$793.67

<i>Albany</i> —All Saints' Cathedral, Colored ...	21 99
Miss Mabel Learned, Domestic, \$50; Foreign, \$50.....	100 00
<i>Ballston Spa</i> —Chr'st Church S. S., Sp. for "Dr. Babcock" scholarship, Jaffa.....	6 25
<i>Colton</i> —Zion, for Bishop Boone's work, China, \$10.85; Miss Elizabeth Clarkson, for "Lavinia Clarkson Memorial" (Divinity) scholarship, St. John's College, Shanghai, \$100; Miss Frederika Clarkson, Sp. for "Elizabeth Clarkson" scholarship, St. Paul's School, Plain City, Utah, \$40; Miss Elizabeth Clarkson, Sp. for "T. Streatfeild Clarkson" scholarship, St. Paul's School, Plain City, Utah, \$40.....	190 85
<i>Cosackie</i> —Christ Church, Domestic.....	4 31
<i>Lansingburgh</i> —"L." Foreign.....	17 25
<i>Potsdam</i> —Trinity Church, General, \$90; Miss Lavinia Clarkson, for "Lavinia Clarkson" scholarship, Bishop Boone Memorial School, Wuchang, China, \$40; Miss Elizabeth Clarkson, for "T. Streatfeild Clarkson In Memoriam" (Divinity) scholarship, St. John's College, Shanghai, China, \$100; Sp. for two scholarships, Jaffa, \$50; Miss Frederika Clarkson, for "Levinus Clarkson Memorial" scholarship, St. John's College, Shanghai, China, \$100; Sp. for two scholarships, Jaffa \$50.....	433 00
<i>Sharon Springs</i> —Trinity Church S. S., Mite Boxes, Domestic and Foreign.....	10 27
<i>Troy</i> —St. Barnabas' Chapel, Foreign.....	12 75

ARKANSAS—\$12.55

<i>Dardanelle</i> —St. Paul's, S. F. MacDonald and "Infant Class," General.....	2 50
<i>Little Rock</i> —"Anonymous," General.....	1 10
<i>Pine Bluff</i> —Trinity Church, Colored, \$4.60; Mr. K. V. McCracken, Domestic and Foreign, \$1.35.....	8 95

CALIFORNIA—\$130.50

<i>Los Angeles</i> —Epiphany S. S.,* Domestic, \$5; Japan, \$5.50.....	10 50
<i>Oakland</i> —Advent S. S.,* Domestic.....	10 00
<i>San Francisco</i> —Trinity Church, Domestic, \$70; Foreign, \$40.....	110 00

CENTRAL NEW YORK—\$183.37

<i>Cazenovia</i> —St. Peter's, St. Agnes' Guild, through Wo. Aux., Sp. for support of Sister Eliza, Denver, Col.....	5 00
<i>Elmira</i> —Trinity Church, Foreign.....	187 27
<i>New Hartford</i> —St. Stephen's S. S.,* Domestic.....	10 00
<i>Owego</i> —St. Paul's, Domestic, \$3.05; Foreign, \$3.05.....	6 10
<i>Watertown</i> —St. Paul's, through Wo. Aux., Indian.....	25 00

CENTRAL PENNSYLVANIA—\$250.76

<i>Allentown</i> —Grace, of which S. S., \$10), Domestic, \$10; Foreign, \$10.....	20 00
<i>Bethlehem</i> —Trinity Church, General.....	65 14
<i>Churchtown</i> —Bangor Church, Indian, \$1.27; Colored, \$1.27.....	2 54
<i>Danville</i> —Christ Church, Domestic.....	7 50
<i>Muncy</i> —St. James', Domestic, \$5.60; Indian, \$1; S. S.,* Domestic, \$4; Foreign, \$4.54.....	15 14
<i>Morgantown</i> —St. Thomas', Indian, 63 cts.; Colored, 62 cts.....	1 25
<i>Pottsville</i> —Trinity Church, through Wo. Aux., Sp. for Domestic Missionary Lending Library.....	5 00
<i>Phillipsburgh</i> —St. Paul's, Colored, of which S. S., \$16.69.....	18 69
<i>Reading</i> —Christ Church, Domestic, \$102.50; Colored, \$5.....	107 50
<i>West Pittston</i> —Trinity Church, Foreign.....	8 00

CHICAGO—\$122.84

<i>Chicago</i> —St. James', Colored.....	10 00
Trinity Church, "Helping Hands," through Wo. Aux., Sp. for Bishop Brewer.....	50 00
"L." for "Frank" scholarship, Cape Mount School, Africa.....	25 00
Miss M. E. Summers' Mite Chest, No. 30,590, General.....	6 00
<i>La Grange</i> —"Churchman," Domestic and Foreign, \$12; Colored, \$6.....	18 00
<i>Woodlawn Park</i> —Christ Church S. S., Indian.....	13 84

CONNECTICUT—\$732.10

<i>Bantam</i> —St. Paul's, General.....	5 50
<i>Cheshire</i> —St. Peter's, Domestic.....	3 00
<i>Clintonville</i> —"A Friend," Domestic and Foreign.....	4 00
<i>East Haddam</i> —St. Stephen's S. S.,* General.....	12 08
<i>Easton</i> —Christ Church, Domestic.....	6 64
<i>Gulford</i> —Christ Church, Foreign.....	15 00

<i>Groton</i> —Seabury Memorial S. S., through Wo. Aux., Sp. for St. Mary's Orphanage, Shanghai, China.....	16 00	<i>Grinnell</i> —St. Paul's, Foreign.....	10 00
<i>Harford</i> —Trinity College Chapel, for the Rev. Mr. Perry's work among the Colored people in Baltimore.....	1 00	<i>Iowa City</i> —Trinity Church, General.....	10 00
<i>Hebron</i> —St. Peter's, Domestic, \$6; Foreign, \$6.99.....	12 99	<i>Oskaloosa</i> —St. James', Colored.....	4 30
<i>Litchfield</i> —Rev. L. P. Bissell, Sp. for salary of teacher, Utah.....	10 00	KANSAS—\$118.47	
<i>Long Hill</i> —Grace, Domestic.....	4 00	<i>Atchison</i> —Trinity Church, Domestic, \$10; Colored, \$6.....	16 00
<i>Milton</i> —Trinity Church, through Wo. Aux., General.....	2 03	<i>Lawrence</i> —Trinity Church S. S., Domestic and Foreign.....	21 00
<i>New Canaan</i> —St. Mark's, Domestic.....	5 00	<i>Newton</i> —St. Matthew's S. S.,* General.....	81 47
<i>New Haven</i> —Grace, Domestic.....	12 00	KENTUCKY—\$52.23	
St. Paul's S. S., Sp. for "John C. Hollister" scholarship, Bishop Paddock's Boys' School, Washington Territory.....	40 00	<i>Louisville</i> —Calvary S. S., for "A. B. W. Allen" scholarship, St. Margaret's School, Tokio, Japan, \$20; for "Richard L. McCready" scholarship, St. John's Mission, Cape Mount, Africa, \$12.50; Calvary Chapel S. S., for "Thomas E. Locke, jr." scholarship, St. John's Mission, Cape Mount, Africa, \$12.50.....	45 00
St. Thomas' S. S., Domestic, \$15.03; Foreign, \$15.03.....	30 06	Christ Church, "Children," through Wo. Aux., for St. John's School for Girls, Cheyenne, Wyoming Territory.....	7 23
Trinity Chapel, Foreign, \$6; Colored, \$4.80.....	10 50	LONG ISLAND—\$1,177.76	
<i>New London</i> —St. James', Domestic, \$52.50; Foreign, \$52.50; through Wo. Aux., for "Bishop Seabury" scholarship, Shanghai, China, \$10.....	145 00	<i>Brooklyn</i> —Christ Church, Foreign.....	157 74
<i>New Milford</i> —St. John's, "A Member".....	45 00	Church of the Good Shepherd, through Wo. Aux., for Bishop Hare's work, \$20; Sp. for Bishop Dudley, \$20.....	40 00
<i>Norwich</i> —Trinity Chapel, Snow-ball Society, Wo. Aux., Sp. for support of Sih Fong, St. Mary's Orphanage, Shanghai, China.....	20 00	St. Ann's S. S., Bible-class No. 2, for "St. Ann's" scholarship, Hope School, South Dakota, \$60; Sp. for Rev. Wilson Taylor, Petersburg, Va., \$50; Sp. for Rev. Hubert Jephson, Garrett, Ind., \$25; Sp. for Bishop Paddock, Washington Territory, \$25; Wo. Aux., Domestic, \$32.59.....	192 59
<i>Sharon</i> —Christ Church, "Two Members," Colored.....	10 00	St. Barnabas', Domestic and Foreign.....	5 93
<i>Stamford</i> —St. John's, Domestic, \$10; Foreign, \$100; Indian, 50 cts.; Western Texas, \$20; Sp. for Miss Carter's School, Ogden, Utah, \$10.....	140 50	St. Matthew's, "Fifteen Subscribers," General.....	21 15
<i>Stratford</i> —Christ Church S. S.,* Domestic.....	16 50	(Greenpoint) E. D.—Ascension, Domestic.....	3 06
<i>Tashua</i> —Christ Church, General.....	3 50	<i>East New York</i> —Trinity Church, Domestic.....	12 57
<i>Thompsonville</i> —St. Andrew's, Domestic and Foreign.....	5 75	<i>Huntington</i> —St. John's, General.....	6 70
<i>Warehouse Point</i> —St. John's S. S., Domestic.....	9 25	<i>Manhasset</i> —Christ Church, Domestic, \$2; "Mrs. H.," Domestic, \$5; Foreign, \$5.....	12 00
<i>Waterbury</i> —St. John's, Domestic, \$75.94; S. S., Colored, \$5.....	130 94	<i>Newton</i> —St. James', through Wo. Aux., for "Minnie Moore" Indian scholarship, \$60; Sp. for Bishop Paddock's Hospital, \$5; Mrs. Samuel Cox, thro' Wo. Aux., for "Anna M. Leverich Memorial" scholarship, St. Mary's Hall, Shanghai, China, \$40.....	105 00
<i>West Haven</i> —Christ Church, General, S. S.,* \$13.92; Infant-class, \$1.64.....	15 56	<i>Oyster Bay</i> —Christ Church, Domestic and Foreign.....	5 08
DELAWARE—\$47.29		Branch Wo. Aux., Foreign, \$15; Indian, \$40; Colored, \$82.69; Sp. for St. Mary's Hall, China, \$20; Sp. for Mrs. Brierley's School, Africa, \$35.50; Sp. for insurance dues Rev. Mr. Partridge, \$50; Sp. for Domestic Missionary Lending Library, \$2.75; Sp. for Bishop Paddock's Hospital, \$50; Sp. for Bishop Elliott's work, \$100; Sp. for Bishop Walker's Indian work, \$75; Sp. for Bishop Brewer's Hospital, \$25.....	495 94
<i>Christiana Hundred</i> —Christ Church, Colored.....	20 00	<i>Miscellaneous</i> —"M. M. M.," Foreign, \$100; Colored, \$20.....	120 00
<i>Leves</i> —St. Peter's S. S., for "St. Peter's" scholarship, Bishop Boone Memorial School, Wuchang, China.....	27 29	LOUISIANA—\$34.00	
EAST CAROLINA—\$4.05		<i>Bastrop</i> —Christ Church, General.....	5 00
<i>Aurora</i> —St. Paul's Mission, General.....	2 30	<i>Oak Ridge</i> —Church of the Redeemer, General.....	5 00
<i>Durham's Creek</i> —St. John's, General.....	1 00	<i>Prairie Mer Rouge</i> —St. Andrew's, General.....	5 00
<i>Vanceboro'</i> —St. Paul's, General.....	75	<i>New Orleans</i> —Louisiana Branch of Wo. Aux., General.....	19 00
EASTON—\$22.26		MAINE—\$51.22	
<i>Chestertown</i> —Chester Parish, Emmanuel Church, General, \$8.70; Mexico, \$5.71.....	14 41	<i>Brunswick</i> —St. Paul's, Domestic.....	1 80
<i>Worcester Co. (Snow Hill)</i> —All Hallows' Parish, Indian, \$2.15; Colored, \$2.17.....	4 35	<i>Houlton</i> —St. John's, through Wo. Aux., Sp. for Sister Eliza, Denver, Col.....	2 00
<i>Queen Anne's and Talbot Co's</i> —Wye Parish, Indian, \$1.75; Colored, \$1.75.....	3 50	<i>Leviston</i> —Trinity Church, Domestic, \$5.22; Foreign, \$2.20.....	7 42
FLORIDA—\$26.75		<i>Portland</i> —St. Luke's Cathedral, General.....	40 00
<i>Fernandina</i> —St. Peter's, Colored.....	15 00		
<i>Jacksonville</i> —St. Andrew's, Colored.....	5 00		
<i>Ocala</i> —Grace, Indian, \$3.38; Colored, \$3.37.....	6 75		
GEORGIA—\$8.00			
<i>Atlanta</i> —Mrs. J. A. Wright, General.....	3 00		
<i>Marietta</i> —"H.," Indian.....	5 00		
INDIANA—\$6.80			
<i>Bristol</i> —St. John's S. S., General.....	3 80		
<i>Logansport</i> —Trinity Church, Domestic.....	3 00		
IOWA—\$34.30			
<i>Clinton</i> —St. John's, Colored.....	5 00		
<i>Des Moines</i> —Chesterfield Mission, Church of the Good Shepherd S. S., General.....	5 00		

MARYLAND—\$851.21

<i>Alleghany Co. (Cumberland)</i> —Emmanuel Church, Domestic.....	21 45
<i>Anne Arundel Co.</i> —St. James', Foreign....	22 40
St. Mark's Chapel, Foreign.....	2 60
<i>Baltimore</i> —Grace, General, \$100; through Indian Aid, for Miss Ives' salary, \$25; through Wo. Aux., for "Mary Louise Baldwin" scholarship, Cape Mount, \$25	150 00
Church of the Messiah S. S., "Lena Burt" scholarship, Cape Mount, \$25; Missionary Union, "James A. Gambrell" scholarship, Cape Mount, \$25.....	50 00
St. Barnabas', Myra Harris, Foreign.....	6 00
St. Peter's S. S., Foreign, \$100; Indian, \$50; for "Kate McClellan" scholarship, St. Margaret's School, Tokio, \$40; Sp. for Bishop Morris, \$50.....	240 00
Hayes & Johnson, for "Anne S. Hayes" and "Ann Eliza Johnson" scholarships, Cape Mount.....	50 00
<i>Baltimore Co. (Reisterstown)</i> —St. Michael's, Mite Boxes Nos. 6,140 and 6,417, Domestic.....	8 75
Hannah More Academy, T. T. Missionary Society, for "T. T." scholarship Cape Palmas, Orphan Asylum.....	50 00
<i>D. C. (Washington)</i> —Incarnation, Foreign..	31 39
St. Mark's, General.....	10 00
"Hope," General.....	40 00
<i>Rock Creek</i> —St. Paul's, Indian, \$4; "Mrs. E. J. M.," Mite Chest, Domestic and Foreign, \$20.....	24 00
<i>Frederick Co.</i> —All Saints' S. S., "C. C. Hoffman" scholarship, Cape Mount, \$25; "All Saints'" scholarship, Hope School, South Dakota, \$60; through Wo. Aux., five cent collection, Foreign, \$26.75; Indian, \$10.25.....	122 09
<i>Howard Co.</i> —Christ Church, General.....	2 60
<i>Prince George's Co.</i> —St. Barnabas', a clergyman's widow, Sp. for Sister Eliza's support.....	5 00
St. Matthew's, General.....	15 12

MASSACHUSETTS—\$507.06

<i>Auburndale</i> —Church of the Messiah, thro' Wo. Aux., Sp. for missionary in Montana.....	5 00
<i>Beverly</i> —St. Peter's, Domestic, \$30; Foreign, \$30; through Wo. Aux., for salary of Mrs. Payne, \$5.....	65 00
<i>Boston (Roxbury)</i> —St. James', through Wo. Aux., Sp. for Sister Eliza's support St. Paul's, "A Member," through Wo. Aux., Domestic.....	30 00
(<i>Jamaica Plain</i>)—St. John's, Indian, \$16.13; Colored, \$16.12.....	10 00
"R. O. X.," General.....	32 25
Trinity Church, through Wo. Aux., for salary of Mrs. Payne.....	2 00
"A. L. B.," Sp. for Mrs. Pierce's Colored work, Little Rock, \$50; Sp. for Hospital in Monrovia, Africa, \$50.....	30 00
"L. A. W.," through Wo. Aux., for "Nancy B. Lowe" scholarship, Cape Mount.....	100 00
<i>Brookline</i> —St. Paul's, "A Friend," Foreign.....	25 00
<i>Cambridge (North)</i> —St. James', through Wo. Aux., for "Apthorp" scholarship, St. Agnes' School, Osaka.....	2 50
St. John's Chapel, through Wo. Aux., for support of Mrs. Payne.....	10 00
St. Philip's, for Bishop Boone's work, China.....	25 00
<i>Holyoke</i> —St. Paul's, for Bishop Boone's work, China.....	8 08
<i>Lawrence</i> —St. John's S. S.,* Domestic.....	13 60
<i>Longwood</i> —"Cash," through Wo. Aux., Sp. for support of Sister Eliza.....	22 38
<i>Lynn</i> —St. Stephen's, Indian.....	5 00
<i>Northampton</i> —St. John's, Domestic.....	42 00
<i>Pittsfield</i> —St. Stephen's, "A Member," Domestic and Foreign.....	24 25
	50 00

Miscellaneous — Branch Wo. Aux., "A Friend," for Mrs. Payne's salary..... 5 00

MICHIGAN—\$224.93

<i>Adrian</i> —Christ Church, General.....	14 00
<i>Alpena</i> —Trinity Church, through Wo. Aux., for Miss Riddick's salary.....	5 00
<i>Ann Arbor</i> —St. Andrew's, through Wo. Aux., for Mrs. Jennings' salary, \$10; Miss Riddick's salary, \$5.....	15 00
<i>Bay City (South)</i> —St. Barnabas' Mission S. S., Domestic, \$2.40; Foreign, 66 cts.....	3 06
Trinity Church, through Wo. Aux., for Miss Riddick's salary.....	4 00
(<i>West</i>)—Trinity Church, through Wo. Aux., for Miss Riddick's salary.....	2 15
<i>Brighton</i> —St. Paul's, Domestic.....	67
<i>Detroit</i> —Christ Church, through Wo. Aux., for Mrs. Jennings' salary, \$50; Sp. for "Reno" scholarship, Nevada, \$10.....	60 00
Emmanuel Church, through Wo. Aux., for Miss Riddick's salary, \$10; Miss Street's S. S. class, Sp. for "Reno" scholarship, Nevada, \$5.....	15 00
St. Barnabas', through Wo. Aux., for Miss Riddick's salary.....	1 25
St. James', through Wo. Aux., for Miss Riddick's salary.....	10 00
"Mrs W. J. C.," through Wo. Aux., for Miss Riddick's salary.....	5 00
<i>Henrietta</i> —Christ Church, thro' Wo. Aux., for Miss Riddick's salary.....	1 00
<i>Howell</i> —St. John's, Domestic.....	1 15
<i>Hudson</i> —Trinity Church, Domestic.....	2 50
<i>Jackson</i> —St. Paul's, through Wo. Aux., for Miss Riddick's salary, \$15; Mrs. Jennings' salary, \$10.....	25 00
<i>Owasso</i> —Christ Church, General.....	22 65
<i>Pontiac</i> —Zion, Indian, \$3.50; Colored, \$3.50; Foreign, \$13.....	20 00
"Two Friends," General.....	25 00
<i>Sault Ste. Marie</i> —St. James', through Wo. Aux., for Miss Riddick's salary.....	4 00
<i>Ypsilanti</i> —St. Luke's, through Wo. Aux., for Miss Riddick's salary.....	5 00
<i>Miscellaneous</i> —Mrs. E. B. Coolidge, thro' Wo. Aux., for Miss Riddick's salary....	2 50

MILWAUKEE—\$280.47

<i>Janesville</i> —Trinity Church, Domestic....	9 50
<i>Milwaukee</i> —St. Paul's, Japan, \$35; for Bishop Galleher's Colored work, Louisiana, \$50; for Colored work in North Carolina, \$50; Sp. for Bishop Hare, St. Mary's School, South Dakota, \$50; Sp. for salary of teacher, Utah, \$50; S. S., for Africa, \$25.....	260 00
<i>Western Union</i> —St. Paul's S. S., of which St. Paul's Mission S. S., General, \$1.50..	2 46
<i>Miscellaneous</i> —Wo. Aux., Diocesan Meeting, General.....	8 51

MINNESOTA—\$109.93

<i>Faribault</i> —St. Mary's Hall, Darlington Missionary Society, for "Cornelia Whipple" scholarship, St. Mary's School, Shanghai.....	40 00
Shattuck School, Foreign.....	14 73
<i>Garden City</i> —Mrs. M. E. Booth, Domestic.....	1 00
<i>St. Paul</i> —St. John the Evangelist, Domestic, \$7.10; Colored, \$25; China, \$5; Foreign, \$7.10; S. S.,* Domestic, \$6.84.....	51 04
<i>St. Vincent</i> —Christ Church, General.....	3 16

MISSISSIPPI—\$32.45

<i>Carrollton</i> —Grace, Colored.....	1 65
<i>Diamond Place</i> —Chapel of Holy Communion, Domestic, \$3; Foreign, \$3.....	6 00
<i>Vicksburg</i> —Church of the Holy Trinity, Domestic.....	24 80

MISSOURI—\$97.15

<i>Amazonia</i> —St. Matthew's, Indian, 50 cts.; Colored, 50 cts.....	1 00
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* In the July Number of THE SPIRIT OF MISSIONS \$50 for St. Paul's scholarship, Bridgman Memorial School, China, credited to St. Paul's S. S., Boston, should have been St. Paul's S. S., Brookline.

<i>Clinton</i> —St. Paul's, General.....	2 50	Trinity Church, Domestic, \$18.50; Foreign, \$4.65.....	23 24
<i>Lamar</i> —St. Paul's, General.....	2 50	<i>Miscellaneous</i> —Branch Wo. Aux., Foreign.....	5 00
<i>Monroe City</i> —St. Jude's, Foreign.....	5 95	"A Lady of N. J.," for "W." scholarship, St. Mary's School, Dakota.....	60 00
<i>St. Charles</i> —Trinity Church, Mite Box No. 76,291, through Wo. Aux., General.....	85		
<i>St. Louis</i> —Church of the Good Shepherd, Domestic.....	10 75		
Holy Communion, Domestic, \$31.80; Foreign, \$36.80.....	68 60		
<i>West Plains</i> —All Saints', General.....	5 00		
NEWARK—\$581.28			
<i>Bayonne</i> —Trinity Church, "W. S. L.," General.....	25 00		
<i>Belleville</i> —Christ Church, Indian, \$4.53; Colored, \$4.53.....	9 06		
<i>Boonton</i> —St. John's, Domestic, \$30; Foreign, \$20.....	50 00		
<i>Jersey City (Heights)</i> —St. John's, for "Maria C. Stoddard" scholarship, St. Mary's Hall, Shanghai.....	40 00		
<i>Madison</i> —Grace S. S., Foreign.....	15 00		
<i>Newark</i> —St. Stephen's, Domestic, \$7.28; Foreign, \$2.50.....	9 78		
Trinity S. S., for "Bishop Starkey" scholarship, Cape Mount, Africa, \$35; for "James Houston Eccleston" scholarship, St. John's College, Shanghai, \$70; Sp. for "Gertrude Duryea" scholarship, Salt Lake City, \$40; Missionary Society, for Sister Mary's salary, Alabama, \$100.....	235 00		
<i>Newton</i> —Christ Church, General, \$19; Colored, \$6.51.....	25 51		
<i>Orange</i> —St. Mark's S. S. * General.....	101 14		
<i>Rutherford</i> —Grace, Indian, \$1.50; Colored, \$1.50.....	3 00		
<i>Short Hill</i> —Christ Church, Domestic.....	13 79		
<i>Miscellaneous</i> —Woman's Missionary League, for Foreign Salary Fund.....	7 00		
Branch Wo. Aux., for "Grace" scholarship, St. John's College, Shanghai, \$30; "Mrs. Francis C. Henderson" scholarship, St. Mary's Hall, Shanghai, \$20; Sp. for support of Sister Eliza, \$7.....	47 00		
NEBRASKA—\$101.75			
<i>Cedar Rapids</i> —Trinity Church, Domestic.....	5 00		
<i>Omaha</i> —Trinity Cathedral, Domestic, \$34.59; Foreign, \$20.41; S. S., General, 41.75.....	96 75		
NEW HAMPSHIRE—\$91.91			
<i>Claremont</i> —Trinity Church S. S., Mite Chest, General.....	71		
<i>Concord</i> —St. Paul's S. S. * General.....	27 70		
St. Paul's School Chapel S. S., for "Neighbors" scholarship, High School, Cavalla.....	10 00		
<i>Keene</i> —Rev. E. A. Renouf, Domestic.....	30 00		
<i>Salmon Falls</i> —Christ Church, Colored.....	10 00		
<i>Tilton</i> —Trinity Church, Domestic, \$5; Foreign, \$3.50.....	8 50		
<i>Wolfboro Junction</i> —"A Friend," General.....	5 00		
NEW JERSEY—\$509.51			
<i>Bridgeton</i> —Julia F. Nichols, General.....	10 00		
<i>Dunellen</i> —Holy Innocents', Mrs. Vail and Mrs. Runyon, Sp. for Wakayama Church, Japan.....	12 00		
<i>Elizabeth</i> —St. John's, through Wo. Aux., Young Ladies' Foreign Aid Committee, for salary of teacher in Athens.....	95 00		
Branch Wo. Aux., for Bridgman Memorial School, China.....	20 00		
<i>Freehold</i> —St. Peter's, Indian, \$11.50; Colored, \$11.50.....	23 00		
<i>Lakewood</i> —All Saints', Girls' Missionary Society, through Wo. Aux., for St. John's School, South Dakota.....	136 00		
<i>Plainfield</i> —Grace, General.....	5 00		
<i>Rahway</i> —St. Paul's Guild, Domestic.....	14 50		
<i>Salem</i> —St. John's, Indian, \$28.43; Colored, \$36.84; "A Lady," Domestic, \$10.....	75 27		
<i>Somerville</i> —St. John's, Domestic and Foreign.....	20 50		
<i>Trenton</i> —St. Paul's, Mite Box No. 13,369, Colored, \$5; General, \$5.....	10 00		
		NEW YORK—\$3,208.27	
		<i>Brewsters</i> —St. Andrew's, Colored.....	3 00
		<i>Cold Spring</i> —St. Mary's, China.....	5 01
		<i>Edgewater</i> —St. Paul's S. S., through Wo. Aux., for "Esther Punnett" scholarship, Emma Jones School, Shanghai.....	40 00
		<i>Highland Falls</i> —Holy Innocents', Domestic, \$30; Foreign, \$10; Indian, 90 cts.....	40 90
		<i>Newburgh</i> —St. George's S. S., Sp. for two scholarships, Salt Lake City.....	80 00
		<i>New York</i> —Calvary Chapel, through Wo. Aux., for work in North Dakota, \$40.05; work in Japan, \$42.10.....	82 15
		Grace, Domestic, \$50; "Specific Offertory in aid of Domestic Missions," \$600; S. S., Sp. for church at Aberdeen, Dakota, \$150; through Wo. Aux., "A Member," Africa, \$2.....	802 00
		(<i>Harlem</i>)—Holy Trinity Church, Domestic, \$24.12; Foreign, \$24.12; through Woman's Missionary Association, Sp. for organ, for Rev. A. H. Locke, China, \$25. Reformation S. S. * General.....	73 24 38 42
		St. Bartholomew's, Miss E. A. Prall, for "Bishop Penick" scholarship, Cape Mount, \$25; Mrs. N. E. Ten Broeck, for "Ten Broeck Memorial" scholarship, Cape Mount, \$25.....	50 00 66 00
		St. Clement's, Domestic.....	
		St. George's S. S., Sp. for boat house, Cape Mount, \$65; Sp. for new school-house, Cape Mount, \$174.73.....	239 73
		St. John Evangelist, through Wo. Aux., for Mrs. Brierley's work.....	5 00
		St. Luke's Hospital, General.....	49 50
		St. Mark's, through Wo. Aux., Mrs. F. B. Austin, Sp. for house for missionary to Turtle Mount Indians, North Dakota, \$10; Sp. Domestic Contingent Fund, \$10.....	20 00
		St. Michael's, Colored (of which through Miss Meyers, \$6), \$40; thro' Wo. Aux., Sp. for Bishop Williams' new school, Tokio, \$9.52.....	49 52
		St. Thomas', "A Member," Domestic and Foreign, \$300; Mite Chest No. 30,164, Domestic, \$20.....	320 00
		Transfiguration, Domestic, \$100; Sp. for Bishop Boone, \$50.....	150 00
		(<i>Governor's Island</i>)—St. Cornelius Chapel, General.....	15 74
		Zion, through Wo. Aux., Colored.....	30 00
		Zion Chapel of Atonement, Colored.....	10 00
		"The Misses C.," General, \$200; Indian, \$100.....	300 00
		Mrs. Virginia Clark, Foreign, \$100; Colored, \$25.....	125 00
		Young Women's Home, "Penny Collections," through Wo. Aux., for "Rev. Henry Marsh" scholarship, Cape Mount "A Friend," General.....	75 00 50 00
		Mrs. J. A. Curtis, for "Frances Stanton" scholarship, St. John's College, Shanghai.....	40 00
		Mrs. Schuyler Skaats, for "Fair" scholarship, Cape Mount.....	25 00
		"C. O. L.," through Wo. Aux., General.....	25 00
		"J. S. S.," Domestic.....	15 00
		Mrs. Geo. Miller, Domestic.....	9 12
		"A Friend," Domestic and Foreign.....	5 00
		"A Layman," Domestic.....	2 00
		"N. W. P.," Domestic.....	2 00
		<i>Nyack</i> —Grace, General.....	53 25
		<i>Patterson</i> —Christ Church, Colored.....	6 50
		<i>Rye</i> —Christ Church, General, \$51; through Wo. Aux., Woman's Missionary Association, China, \$73.50; "Hope" scholarship, St. John's College, Shanghai, \$40; Sp. for Bishop Williams' new school, Tokio, \$5.....	169 50
		<i>Staatsburgh</i> —St. Margaret's, for Colored Commission, \$5; Girls' Guild, Sp. for support of a girl in St. Augustine's Normal School, Raleigh, N. C., \$2.50.....	7 50
		<i>Westchester</i> —Miss Anna L. Farquhar, for	

"Frances Ridley Havergal" scholarship, Cape Mount.....	25 00
<i>Yonkers</i> —St. Paul's, Foreign.....	25 94
St. John's, through Wo. Aux., Sp. for Miss Tileston's salary, Dakota.....	70 00
<i>Miscellaneous</i> —"Greenwood Lake," General.....	1 25
"C. M.," General.....	6 00

NORTH CAROLINA—\$38.93

<i>Asheville</i> —Trinity Church, "Mrs. J. C. M.," Mite Chest, Domestic.....	2 50
<i>Charlotte</i> —St. Michael's, Domestic, \$1.05; Colored, \$1; S. S., Foreign, \$1.38; Colored, \$2.....	5 43
<i>Franklin</i> —St. John's, Domestic.....	1 00
<i>Marion</i> —Mission, Foreign.....	5 00
<i>Raleigh</i> —Christ Church, through Wo. Aux., Sp. for Domestic Contingent Fund.....	23 00
<i>Miscellaneous</i> —"M. C.," General.....	2 00

OHIO—\$368.82

<i>Cleveland</i> —St. John's, through Wo. Aux., for Colored schools in Georgia, \$10; Sp. for Foreign Insurance Fund, \$30.....	30 00
<i>Gambier</i> —Church of the Holy Spirit, Domestic, \$36.61; Foreign, \$36.61; Bishop and Mrs. Bedell, Sp. for Christ Hospital, Wuchang \$100; through Wo. Aux., for "Julia Bedell" scholarship, St. John's College, Shanghai, \$10; Mrs. Bedell, Sp. for scholarship at Jaffa, \$25.....	208 22
<i>Huron</i> —Christ Church, through Wo. Aux., for "Julia Bedell" scholarship, St. John's College, Shanghai, \$10; Colored schools in Georgia, \$5.....	15 00
<i>Medina</i> —St. Paul's, through Wo. Aux., for Colored schools, Georgia.....	5 00
<i>Painesville</i> —Lake Erie Seminary, through Wo. Aux., for Colored schools, Georgia.....	5 00
<i>Ravenna</i> —Grace, Domestic, \$7.50; Foreign, \$8.....	15 50
<i>Steubenville</i> —St. Paul's, through Wo. Aux., for Colored schools, Georgia.....	5 00
<i>Toledo</i> —Calvary Chapel, General.....	3 28
<i>Youngstown</i> —St. John's, Domestic, \$25; Foreign, \$25; work in Mexico, \$5.....	55 00
<i>Miscellaneous</i> —Meeting of Convention, Domestic, \$13.41; Foreign, \$13.41.....	26 82

PENNSYLVANIA—\$1,467.20

<i>Chester</i> —St. Paul's, through Indian Hope Association, Indian.....	10 00
<i>Conshohocken</i> —Calvary, through Indian Hope Association, Indian.....	15 00
<i>Philadelphia</i> —Atonement, through Indian Hope Association, Indian, \$1; Ascension S. S., Indian, \$60.....	61 00
<i>(Germantown)</i> —Christ Church, Foreign.....	116 48
Emmanuel Church, "W. B.," Indian and African Missions.....	1 00
Epiphany, through Indian Hope Association, Indian.....	22 00
Episcopal Hospital Mission, for "Alonzo Potter" scholarship, Shanghai, \$40; through Indian Hope Association, for "Alonzo Potter" scholarship, Yankton Agency, "Vaughan" scholarship, Cheyenne River Agency, "M. A. DeW. Howe" scholarship, Cheyenne River Agency, \$90; through Wo. Aux., for "St. John's" (Divinity) scholarship, Shanghai, \$3.....	133 00
Grace, through Indian Hope Association, Indian.....	31 00
Church of the Holy Trinity, through Indian Hope Association, Indian.....	1 00
Incarnation, through Wo. Aux., Domestic.....	150 00
Church of the Mediator, Sp. for Rev. E. H. Thomson, Shanghai (of which from Boys' Mission Band, \$5.35; Maggie Mahan, deceased, \$1.25) \$6.60; through Wo. Aux., Sp. for "Bishop Stevens Endowment" scholarship, St. John's College, Shanghai, \$12.50.....	19 10

Nativity, General.....	8 00
<i>(Roxborough)</i> —St. Alban's, Domestic.....	2 50
St. James', General.....	184 24
St. Luke's, Bishop Hare's Indian work, \$40; Sp. for Bishop Brewer, \$50.....	96 00
<i>(Bustleton)</i> —St. Luke's Church of the Beloved Physician, Indian, \$3; Colored, \$3.....	6 00
St. Mark's, through Indian Hope Association, Indian.....	20 00
<i>(Frankford)</i> —St. Mark's, through Indian Hope Association, Indian, \$3; through Wo. Aux., Sp. for Foreign Insurance Fund, \$1.....	4 00
St. Mary's, through Indian Hope Association, Indian.....	5 00
<i>(Germantown)</i> —St. Michael's, through Wo. Aux., Domestic.....	8 00
St. Peter's, Young Ladies' Bible-class, through Wo. Aux., for Miss Mailes' salary, Japan.....	25 00
<i>(Germantown)</i> —St. Peter's, through Indian Hope Association, for "H. H. H." scholarship.....	10 00
<i>(Roxborough)</i> —St. Timothy's, thro' Wo. Aux., for "Bishop Stevens" (Divinity) scholarship, China, \$4; through Indian Hope Association, Indian, \$18.....	22 00
<i>(West)</i> —Church of The Saviour, Young People's Association, Sp. for Bishop Morris.....	25 00
<i>(Oxford)</i> —Trinity Church, Domestic and Foreign.....	182 07
Miss A. W. Pearsall, Foreign.....	100 00
Miss Carrie C. Hoffman, Sp. for Bishop Ferguson.....	50 00
Dr. E. Y. Buchanan, Domestic, \$20; Foreign, \$20.....	40 00
<i>Pottsville</i> —Branch Wo. Aux., Sp. for salary of teacher in Utah.....	25 00
<i>West Chester</i> —Holy Trinity Church, through Wo. Aux., Indian, \$40; Sp. for Zenana Mission, \$40; Rev. Mr. Bolton, for Cavalla, \$10.....	90 00
<i>West Whiteland</i> —St. Paul's, Domestic and Foreign, \$7.02; Indian, \$1.90; Colored, \$1.89.....	10 81

PITTSBURGH—\$620.53

<i>Allegheny</i> —Emmanuel Church, General.....	2 23
<i>Brownsville</i> —Christ Church, Domestic, \$50; Indian, \$10; Colored, \$10; Foreign, \$53.....	123 00
<i>Johnstown</i> —St. Mark's Parish, General, \$4.78; Indian, \$5; Colored, \$6.....	15 78
<i>Kittanning</i> —St. Paul's, through Wo. Aux., for Miss Barr's salary, \$5; Sp. for Foreign Missionaries' Insurance Fund, \$5; for salary of Mrs. T. B. Clarkson, South Carolina, \$5.....	15 00
<i>Meadville</i> —Christ Church, Wo. Aux., Colored.....	10 00
<i>Pittsburgh</i> —Calvary, Colored, \$32.88; Missionary Box No. 76,576, \$2; through Wo. Aux., for salary of Miss Barr, Salt Lake, \$30; Sp. for Foreign Missionaries' Insurance Fund, \$30.....	94 88
St. Andrew's, Domestic, \$6.10; Indian, \$8.72; Colored, 40 cts.; Sp. for Bishop Paddock's Hospital, \$3.55; Foreign and Domestic, \$198.50.....	217 27
Trinity Church, through Wo. Aux., for salary of Miss Barr, Utah, \$50; for salary of Miss Wong, China, \$39.75; Sp. for Foreign Missionaries' Insurance Fund, \$10.25.....	100 00
<i>West Brownsville</i> —St. John's, for Japan.....	10 00
Branch Wo. Aux., Sp. for Domestic Contingent Fund.....	32 37

QUINCY—\$4.61

<i>Rock Island</i> —Missionary Guild of St. Paul's, General.....	4 61
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RHODE ISLAND—\$317.99

<i>Bristol</i> —St. Michael's S. S., * Mite Chest No. 76,431 (Miss Usher's class), Indian.....	3 00
<i>Providence</i> —All Saints' Memorial, Domes-	

tic, \$52.84; Indian, \$22.92; Colored, \$18.78; Foreign, \$59.98	154 52	Alexandria Co.—Christ Church, thro' Wo. Aux., for Bishop Whipple's work	30 00
Epiphany (of which S. S., \$8)	44 00	St. Paul's, Woman's Missionary Society, General	22 56
Church of the Redeemer, Indian	11 47	Theological Seminary, Missionary Society, for "Theological Seminary" (Divinity) scholarship, Duane Hall, Shanghai, China	75 00
Westerly—Christ Church, Foreign	45 00	"Miss L., thro' Rev. H. Suter, Foreign	10 00
Woonsocket—St. James' Parish, General	10 00	Amelia Co.—St. John's, General	3 15
Miscellaneous—Branch Wo. Aux., for Miss Brent's stipend	50 00	Botetourt Co.—St. Mark's, Domestic, \$5; for salary of Rev. H. D. Page, Japan, \$10.25 (Buchanan)—Trinity Church, for salary of Rev. H. D. Page, Japan	15 25
SOUTH CAROLINA—\$35.75		Chesterfield Co.—Trinity Church, General	85
Charleston—Grace, Branch Wo. Aux., Domestic	10 00	Divinidde Co. (Petersburg)—Church of the Good Shepherd, Foreign	4 54
Miss S. B. DeSassure, for Jane Bohlen Memorial School, Wuchang, China	6 80	Elizabeth City (Hampton)—St. John's, Domestic, \$19; Foreign, \$19	38 00
Edisto Island—Trinity Church, General	10 00	Hanover Co.—Ashland Parish, St. James', Sp. for Rev. H. D. Page, Japan	7 57
Plantersville—Prince Frederick Parish, St. Cyprian's Chapel, General	1 10	Norfolk—St. Paul's, General	45 00
Rock Hill—Church of Our Saviour and Colored Mission, Colored	7 30	Branch Wo. Aux., for "Bishop Meade" scholarship, China, \$40; Sp. for Miss Mailes' country work, \$15	55 00
Trenton—Rev. A. E. Cornish	1 35	Norfolk Co. (Portsmouth)—Trinity Church, Domestic	18 06
SOUTHERN OHIO—\$225.63		Northampton Co.—*Hungar's Parish, Hungar's Church, Mite Box, General	64
Cincinnati—Christ Church, through Wo. Aux., Colored, \$25; Sp. for Indian Missions in Bishop Walker's Jurisdiction, \$25; Foreign, \$14.50	64 50	Rockbridge Co. (Lexington)—"C. S. M.," Domestic, \$15; Foreign, \$20	35 00
Church of Our Saviour S. S., Domestic and Foreign	10 00	Wythe Co. (Wytheville)—St. John's, Domestic, \$10; Foreign, \$10	20 00
(Clifton)—Calvary, Little Women Society, for South Dakota	2 20	WESTERN MICHIGAN—\$118.46	
(Riverside)—Atonement, for Committee for work among Colored people	6 29	Grand Haven—St. John's, through Wo. Aux., for support of teacher in Colored schools	7 84
Clinton—Christ Church, Foreign	1 70	Grand Rapids—St. Mark's, thro' Wo. Aux., "W. M. A.," Mite Chest, for support of teacher in Colored schools, South, \$20; Industrial Band, Epiphany Offering, Domestic, \$15; for Miss Riddick's salary, \$5	40 00
Columbus—Church of the Good Shepherd, Colored	7 98	St. Mark's S. S., for "Bishop Gillespie" scholarship, St. Margaret's School, Tokio	10 00
Trinity Church, through Wo. Aux., Domestic, \$25; Sp. for personal use of Rev. J. Roberts, Shoshone Agency, \$22; Sp. at discretion of Bishop Ferguson, \$21.25	68 25	St. Paul's S. S. * Indian	2 00
Fern Bank—Resurrection, Colored	15 00	Greenville—St. Paul's, through Wo. Aux., for support of teacher in Colored schools, South	1 00
Montauk—St. Thomas', Indian, \$3.31; Colored, \$1.30	6 61	Hastings—Emmanuel Church, through Wo. Aux., for support of teacher in Colored schools, South, \$4.50; S. S., Sp. for cot in St. Mary's Orphanage, China, \$5	9 50
Springfield—Christ Church, S. S., * General	37 50	Ionia—St. John's, through Wo. Aux., for support of teacher in Colored school, South	3 00
Worthington—St. John's, Foreign	5 60	Kalamazoo—St. Luke's, through Wo. Aux., "Helping Hand," for support of teacher in Colored school, South, \$5; Sp. for cot in St. Mary's Orphanage, China, \$5	10 00
SPRINGFIELD—\$61.20		Marshall—Trinity Church, thro' Wo. Aux., for support of teacher in Colored school, South	5 00
Bloomington—St. Matthew's S. S., * Domestic	20 20	Muskegon—St. Paul's, Domestic, \$9.10; through Wo. Aux., for support of teacher in Colored School, South, \$16.02; S. S., "The Class of Workers," Domestic, \$5	30 12
Springfield—St. Paul's, Domestic	11 00	WESTERN NEW YORK—\$378.91	
"J. H. H. B.," Foreign	30 00	Buffalo—"A Friend," Domestic, \$50; Indian, \$50; Colored, \$100; Foreign, \$100	300 00
TENNESSEE—\$59.50		C. W. Evans, Domestic	3 00
Burlington—St. Stephen's Chapel S. S. *	1 50	Geneva—St. Philip's Chapel S. S., Colored	2 91
Sevanee—University of the South, Bishop Boone Missionary Society, Domestic, \$30; Foreign, \$20	50 00	Lockport—Henrietta Ballou, Domestic and Foreign	5 00
Somerville—"A Churchwoman," Domestic	8 00	Olean—St. Stephen's S. S., Sp. for scholarship, St. Mark's School, Salt Lake City	40 00
VERMONT—\$137.06		Rochester—Trinity Church, Domestic, \$5; Foreign, \$5	10 00
Bellows Falls—Immanuel Church, General	42 01	Church Home, Colored	18 00
Burlington—St. Paul's, General	25 26	WEST VIRGINIA—\$21.79	
Chester—St. Luke's, Domestic	5 00	Clarksburg—Christ Church, Foreign	8 16
East Berkshire—Calvary, General	2 33		
Enosburgh—Christ Church, General	2 00		
(Falls)—St. Matthew's, General	3 39		
Factory Point—Zion, Domestic, \$2.08; Foreign, \$1.58	3 66		
Fairfax—Christ Church, Domestic	2 00		
Fairfield—Trinity Church, General	3 00		
Hydville—St. James', General	2 50		
Island Pond—Christ Church, General	75		
Montgomery—Union Church, General	2 94		
Rutland—Trinity Church, General	35 95		
(West)—Grace, General	2 52		
Sheldon—Grace, General	3 75		
VIRGINIA—\$400.37			
Accomac Co.—St. George's Parish, St. James', Rev. John McNabb, Foreign, \$4.50; Mrs. McNabb, Sp. for Mr. Fair's work, \$3	9 50		

<i>Shepherdstown</i> —Trinity Church, Foreign...	7 24	SOUTH DAKOTA—\$95.04	
<i>Willow Island</i> —St. John's, Foreign.....	1 00	<i>Dell Rapids</i> —Gethsemane S. S., Domestic and Foreign.....	63
<i>Weston</i> —St. Paul's, offering during session of Diocesan Council, Foreign.....	5 39	<i>Flandreau</i> —Church of Our Redeemer S. S., Domestic and Foreign.....	2 20
COLORADO—\$53.91		<i>Lower Brule</i> —Indian children, Sp. for St. Mary's Orphanage, China.....	1 14
<i>Denver</i> —St. John's Cathedral, Domestic... 28 41		<i>Santee Mission</i> —Chapel of Our Blessed Redeemer, Domestic, \$1.64; Foreign, \$1.25; Sp. for insurance on church, \$6.....	8 89
St. John's Parish, Ladies' Aid Society, General.....	22 50	Chapel of Holy Faith, Domestic, \$1.50; Foreign, \$1.19; Sp. for insurance on church, \$6.....	8 69
<i>Nevadaville</i> —Christ Church, Domestic.....	3 00	Church of Our most Merciful Saviour, Domestic, \$3.26; Foreign, \$1.54; Sp. for insurance on church, \$8.....	15 80
MONTANA—\$79.90		<i>Sioux Falls</i> —Calvary Church (of which S. S., \$14.65), Domestic and Foreign.....	54 23
<i>Fort Benton</i> —Rev. H. E. Clowes, Domestic. 5 00		<i>Springfield</i> —Ascension, Indian, \$1.73; Colored, \$1.73.....	3 46
<i>Livingston</i> —St. Andrew's S. S.,* General.. 2 10		FOREIGN CONTRIBUTIONS—\$25.00	
<i>Madison Valley</i> —Trinity Mission, Domestic 21 05		<i>England, London</i> —"X," Indian, \$12.50; Colored, \$12.50.....	25 00
<i>Virginia City</i> —St. Paul's (of which S. S.,* \$13.95), Domestic.....	51 75	MISCELLANEOUS—\$44.46	
NEW MEXICO—\$4.75		"M. F. H.," Foreign.....	15 00
<i>Las Vegas</i> —St. Paul's, General.....	4 75	"S.," an offering of 10 cents a day from October 9th, 1886, to July 6th, 1887, General.....	27 00
NORTH DAKOTA—\$87.65		"Anonymous," General.....	2 46
<i>Bismarck</i> —Bread of Life Mission, Domestic.....	3 45	Receipts for the month.....	15,084 55
<i>Fargo</i> —Gethsemane, Indian.....	7 50	Amount previously acknowledged.....	308,397 86
<i>Forest River</i> —Calvary Chapel, General.....	2 50	Total receipts since September 1st, 1886....	\$323,482 41
<i>Jamestown</i> —Grace, Domestic, \$5.27; Domestic and Foreign, \$5.0.....	55 27		
<i>Lakota</i> —Church of the Good Shepherd, Domestic and Foreign.....	10 57		
<i>Park River</i> —Mission, Domestic.....	4 36		
<i>Wahpeton</i> —Trinity Church, Domestic.....	4 00		

APPROPRIATED.

DOMESTIC —(of which for Indian Missions, \$37,203.75; for Missions to Colored people, \$21,077.50,) and one-half central expenses.....	\$187,128 75
FOREIGN —Including amount not provided for last year and one-half central expenses.....	\$132,661 51
Total	<u>\$319,790 26</u>

RECEIVED.

(Exclusive of Legacies and Specials.)

DOMESTIC —In excess of appropriations last year.....	\$6,131 45
Since Sept. 1st, 1886 (of which designated for Indian Missions, \$21,199.49; Missions to Colored people, \$10,895.59), including one-half of general offerings....	\$132,298 19
	<u>\$138,869 64</u>
FOREIGN —Including one-half of general offerings.....	\$107,498 99
Total	<u>\$245,868 63</u>

Required from July 1st to Sept. 1st, 1887, for Domestic Missions.....	\$48,759 11
for Foreign Missions..	\$25,162 52
Total	<u><u>\$73,921 63</u></u>